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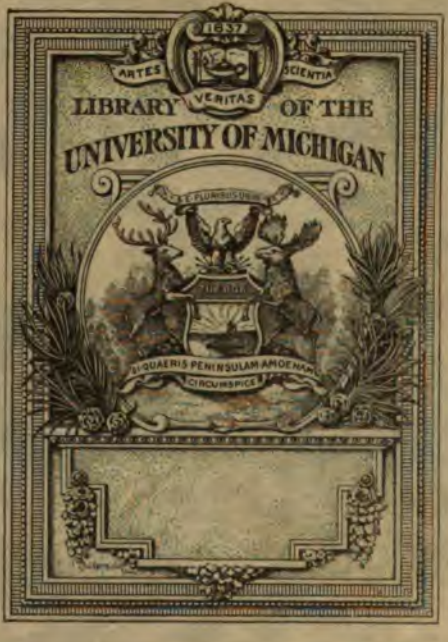
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THE CHRISTIAN PASTOR AND THE WORKING CHURCH.

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THE CHRISTIAN PASTOR

AND

THE WORKING CHURCH

BY

WASHINGTON GLADDEN D.D., LL.D.

AUTHOR OF "APPLIED CHRISTIANITY," "WHO WROTE THE BIBLE?" "RULING IDEAS OF THE PRESENT AGE," ETC.

NEW YORK
CHARLES SCRIBNER'S SONS
1898

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University Press
JOHN WILSON AND SON, CAMBRIDGE, U.S.A.

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PREFACE.

THIS book is intended to cover the field of what is known as Pastoral Theology. The technical phrase is not well chosen: theology, in any proper sense of the word is not connoted by it. It deals with the work of the Christian pastor and the Christian church. Its subject is applied Christianity. It is concerned with the ways and means by which the truth of the Gospel of Christ is brought to bear upon the lives of men, in the administration of the local congregation. It seeks to show the pastor how he may order his own life and the life of his flock so that their joint service may be most effective in extending the Kingdom of God upon earth. It is not wholly a matter of methods and machinery, for the spirit in which the work is done is the main concern; but it is a study of the life of the church as it is manifested in the community where it is planted.

The forms of this life greatly vary as civilization changes. New occasions teach new duties. Ethical standards are purified and elevated; the emphasis of the teaching is altered; modes of address, methods of administration that once were effective are no longer practicable; the work of the church must be adapted to the conditions by which it is surrounded. This truth has been constantly in view in the preparation of this treatise. It is the work of one who has been for many years an active pastor; it has been written in such leisure as could be snatched from the engrossing cares of a large congregation, and it deals on every page with problems which have been and are in this present age matters of immediate practical

concern. It is therefore to be feared that on the scholastic side it will be found less elaborate than many of the treatises which have preceded it. The history of pastoral methods is a matter of interest, but that has been well told and scarcely needs retelling; the scholarly pages of Jan Jacob Van Oosterzee and Theodosius Harnack present all that the student needs to know about the administration of the churches in past generations. What has seemed more important, in the preparation of this volume, is the study of the life of the busy pastor at the end of the nineteenth century, in the midst of the swift and turbulent intellectual and social movements now going forward; in a society partially or wholly democratized; in the presence of influences that are reshaping philosophies and institutions; in the day when it seems to be a question whether the religion of Christ represents an obsolescent force, or is just about to take up the sceptre of universal empire. That this is the day of opportunity and responsibility for the Christian church is the faith on which this treatise is founded; and if this be true the need of discerning this time is the deepest need of the Christian pastor. The hope set before him is that the Church of God will have a great deal more to do with the life of coming generations than it has ever had to do with the life of past generations, — not as a political power, but as an informing and inspiring influence. To lift up his heart with this expectation and to help him to see some of the ways in which it may be realized has been the motive of this labor.

It needs not to be said that no man can fully understand the life of the church in any country but his own. It is only by inheritance of that life and lifelong identification with its various fortunes that he gains the power of estimating its aims and criticising its practice. He can live his life but once and therefore he cannot intimately know the conditions and needs of the church in more than one country. Such knowledge cannot be gained merely from

books. It follows that works on what is known as Pastoral Theology must always reflect the life of the churches out of whose experience they have grown. The flavor of the soil is always in them. Systematic Theology, Biblical Theology, Apologetics, Ethics are practically independent of local influences, but Pastoral Theology never is. It must be expected, therefore, that this volume, like those of Harnack and Van Oosterzee and Fairbairn and Palmer will show considerable local coloring; if the book is alive it will pulsate with the life from which it has sprung. Between America and Great Britain there is so close a relationship that the discussions of these pages will not, it is hoped, be wholly unintelligible in the older country; and where the conditions are dissimilar, comparison and contrast may make them suggestive. Even to Christians of the Continental churches the book may be of service as a somewhat imperfect picture of the Christian activities of other lands.

For the free use of quotation which some of these chapters will show, the author has no apologies to make. The questions under consideration are largely questions of practical administration concerning which many men know more than any man; and the readers of this volume have a right to know something of the best that has been said upon these themes by wise pastors and teachers of the present generation.

To the younger men in the ministry and to those upon its threshold this book is offered in the hope that they may find in it some guidance in a calling whose brightest era and whose most glorious triumphs are yet to come.

COLUMBUS, OHIO,
March 17, 1898.

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THE CHRISTIAN PASTOR AND THE WORKING CHURCH

CHAPTER I

INTRODUCTORY

THE Christian Church and its Pastor form the subject of this study. By the Church is meant the local congregation of Christian believers. To the organization and work of this congregation, under the leadership of its minister, our inquiry will be addressed.

The field to be explored is that which is covered by the branch of study commonly known as Pastoral Theology. Pastoral Theology is a department of Practical Theology, which Cave describes as "the science of the functions of the Christian Church,"[1] and which in the words of Hagenbach, "embraces the theory of the ecclesiastical activities (functions) as they proceed either from the church as a whole, or from its individual members and representatives in the name of the church."[2] Practical Theology is variously divided. It includes: 1. Church Polity. 2. Theory of Worship (Liturgics). 3. Theory of Preaching (Homiletics). 4. Theory of Teaching the Young (Catechetics). 5. Theory of the Care of Souls (Poimenics). 6. Theory of Pastoral Training (Pedagogics). 7. Theory of Missions (Halieutics).

It is evident that all these topics are related more or less closely to the life of the local church, and that most of them are likely to come under consideration; but several of

[1] *Introduction to Theology*, by Alfred Cave, p. 547.
[2] *Encyklopädie*, 11te *Aufl.* s. 421.

them will be treated incidentally, while others will form the substance of our study.

The question of church polity, for example, is not before us, except as its deeper spiritual implications may appear. Whether there ought to be two or three orders of the ministry, and whether the church should be presbyterially or congregationally governed we shall not inquire. We are interested rather in learning how existing organizations, of all varieties, are employed, and may be more effectively employed in extending the Kingdom of God. Certain principles of church organization will, indeed, be assumed in the discussion. Those theories of the church which attribute to the clergy a sacerdotal character are not accepted; all our reasonings about the relation of pastor and people will proceed upon a different assumption. It is not possible to discuss these relations without having some clear idea of the powers and prerogatives of the Christian ministry; but, for the purposes of this work, the Protestant theory of the pastoral office will be taken for granted. We may gather from the practice of the hierarchical churches many useful hints respecting the administration of the parish; but we do not consent to their claims for their clergy of superhuman dignity and power.

In precisely the same way Liturgics will come under our view, in its practical relation to the life of the church. The question between written and extempore prayers we do not raise; we rather seek to know how worship is made helpful to life. That view of the sacraments which regards them as possessing an inherent and magical efficacy we shall not follow; but we have no controversy respecting the mode of their administration; we wish to know what is their true relation to the faith and the love of those who employ them.

The art of sermon making we do not specially study, nor are we concerned with the preparatory discipline by which the minister is made ready for his work; but we find him at work in the parish, and discover that preaching is an essential part of his work; the relation of this work to the growth and fruitfulness of the church we must carefully consider.

The theory and practice of foreign missions are also related to our study but incidentally. The foreign mission work is one of the channels through which the energies of the church flow out into the world; and it is needful that the church should comprehend the importance of this work, and contribute money and men for its maintenance. The local church is not fulfilling its function until its interest and co-operation in this work has been secured.

Two of the departments of Practical Theology named above — Catechetics and Poimenics — come wholly within the field of Pastoral Theology proper, and constitute the larger portion of this field, as hitherto defined. The teaching and training of the young, and the care of souls, take up most of the space in the standard books devoted to this subject, — after the chapters which treat of Homiletics and Liturgics. The work of shepherding and training is of the essence of Pastoral Theology, and will receive due attention in the following pages.

It will be seen that the scope of this treatise is at some points more restricted than that of most of the standard works on Pastoral Theology. By a necessary specialization, Homiletics and Liturgics have been excluded for separate treatment in other volumes of the present series of textbooks. Yet it is to these topics that the chief attention of writers on Pastoral Theology has been given. In turning from these great interests, to which Vinet [1] and Palmer [2] and Van Oosterzee [3] and Fairbairn [4] and Cannon [5] and Blaikie [6] and Rothe [7] and Harms [8] and Cave [9] and Shedd,[10] and many other great teachers, have devoted much pains-

[1] Eng. Trans., *Homiletics*, by A. Vinet.

[2] *Pastoral-Theologie*, by C. Palmer.

[3] *Practical Theology, a Manual for Theological Students*, by J. J. Van Oosterzee.

[4] *Pastoral Theology, a Treatise on the Office and Duties of the Christian Pastor*, by Patrick Fairbairn.

[5] *Lectures on Pastoral Theology*, by James S. Cannon.

[6] *For the Gospel Ministry*, by W. G. Blaikie.

[7] *Theologische Encyclopädie*, by R. Rothe.

[8] *Pastoral-Theologie*, by Claus Harms.

[9] *An Introduction to Theology: its Principles, its Branches, its Results, and its Literature*, by Alfred Cave.

[10] *Homiletics and Pastoral Theology*, by W. G. T. Shedd.

taking thought, we leave behind us a most fruitful and attractive study. We are constrained to omit these subjects by two considerations; first, that there seems to be less need of dwelling upon topics which have been handled with learning and skill by so many great teachers, and, secondly, that other phases of the life of the church have lately come into prominence, to which much less attention has hitherto been given.

The theme of our investigation is the working church. And it is evident that the working church as we now meet with it in every considerable community of English speaking people, is a comparatively new thing under the sun. For long periods and over wide spaces of Christendom the ruling idea has been that Christian work is the function of the ministry; that the laity are the subjects of its gracious operation. There is a text of Paul's which has been quite too literally interpreted: "*We* are fellow workers with God; *ye* are God's husbandry, God's building."[1] It is not indeed difficult to find evidence that in the Apostolic churches the laity wrought actively with their leaders; in the Epistles to the Romans and to the Philippians there is clear proof of this. But a day came when the church was the clergy, and the function of the laity shrank into insignificance. And even after the Reformation, although in Protestant churches the ministry was shorn of sacerdotal functions, it still largely monopolized the work of the church. For proof of this examine any of the classical treatises on Practical or Pastoral Theology. The monumental work of Van Oosterzee, above cited, with six hundred and twenty compactly printed octavo pages, gives to the minister's call and Homiletics three hundred and forty-two pages, to Liturgics one hundred pages, to Catechetics sixty pages, to Poimenics fifty-seven pages. But Poimenics, as here treated, means only the work of the pastor among his people. The only suggestion that the people may be actively employed in the work of the church is contained in a brief reference to the Sunday school, which

[1] 1 Cor. iii. 9.

occupies half a page. It is a book of marvellous learning and admirable wisdom; the extent of the author's reading on this great theme is notable; but the fact that it is a large part of the pastor's business to find work for the members of his church, and to secure their general and hearty co-operation with himself in teaching and shepherding and saving men and women and children, does not seem to have been brought home to him. Van Oosterzee's definition of Practical Theology is, "the science of labor for the Kingdom of God conceived of in its whole extent, *as this is called into exercise by the pastor and teacher of the Christian Church in particular.*"[1] Dr. Philip Schaff[2] divides Practical Theology into the following branches: "1. Theory of the Christian Ministry — The Minister an Ambassador of Christ (prophet, priest, and king); 2. Ecclesiology or Ecclesiastic (Church Law and Church Polity) — The Minister as Ruler; 3. Liturgic — The Minister in Worship (as priest); 4. Homiletic — The Minister as Preacher; 5. Catechetic — The Minister as Teacher; 6. Poimenic — The Minister as Pastor; 7. Evangelistic — The Minister as Evangelist and Missionary." He adds: "The duties of the laity should be considered in each department."[3] This sentence recognizes the new conditions; but the fact remains that the whole study is conducted from the point of view of the minister. All these branches of practical theology revolve about him. The duties of the laity are incidental and secondary. The need of a readjustment is, however, admitted: "Heretofore this department has been exclusively confined to clerical duties and functions. But the recent development of the lay energies in Protestant churches, especially in England and America, requires an additional branch or a corresponding enlargement of other branches. The Protestant doctrine of the general priesthood of believers implies the co-operation of the members of the congregation with the pastor

[1] *Practical Theology*, p. 1.

[2] *Theological Propædeutic: a General Introduction to the Study of Theology*, by Philip Schaff.

[3] Ibid., pp. 449, 450.

in all departments of Christian activity, especially in church government, in the Sunday school, and in mission work." [1]

The judicious and admirable treatise of Dr. Patrick Fairbairn on Pastoral Theology cited above opens with a statement which agrees with the new conditions. He says: —

"The office of a Christian pastor obviously proceeds on the assumption of a Christian membership or community as the parties in respect to whom and among whom it is to be exercised. It assumes that the flock of Christ are not a mere aggregation of units, but have by divine ordination a corporate existence, with interconnecting relationships, mutual responsibilities, and common interests. It assumes, further, that the church in this associated or corporate respect has a distinct organization for the management of its own affairs, in which the office of pastor occupies a prominent place, having for its specific object the oversight of particular communities, and the increase or multiplication of these, according to the circumstances of particular times and places." [2]

Yet I do not find in this elaborate treatise any evidence that Dr. Fairbairn seriously contemplated any extensive co-operation of the people with the pastor in the work of the church. The concluding chapter, comprising five pages upon "Subsidiary Means and Agencies," just mentions the Sunday school as one of the interests which should "receive the considerate attention, and, when formed, the watchful superintendence of the pastor." Prayer meetings — meetings for prayer only — the learned author encourages the pastor to establish, "if he can only find persons who have the requisite zeal and gifts for conducting them." As to fellowship meetings, — known in America as Prayer and Conference Meetings, — "formed with a view, not merely to engage in exercises of worship, but also to interchange thoughts among the members on matters pertaining to divine truth or religious experience,"

[1] Ibid., p. 449.
[2] *Pastoral Theology*, p. 1.

he remarks that they are "safe enough, probably, and improving, if the membership is small, and composed of such as have much confidence and fellow feeling one with another, so that they can really speak heart to heart; but when it is otherwise they are extremely apt to become loquacious, disputative, and even to gender strifes. A prudent pastor will therefore rarely intermeddle with meetings of this description, and neither directly encourage nor discountenance them." The care of the poor, Dr. Fairbairn suggests, is now in the hands of agencies outside the church; and the Christian pastor does not therefore find the field which once he found for organized work among the poor in his parish. But, he continues, "in the present circumstances of our country it belongs more to the province of a minister of the Gospel to concert, or lend his countenance and support to those who may be concerting, measures which have for their object the reduction of pauperism and other social evils; in particular the repression of prostitution, and the diminution of that intemperance which is a fountain of immeasurable disorders. For this purpose he will readily co-operate in the efforts made to curtail, in particular localities, the number of public houses, to establish coffee rooms and places of healthful refreshment and innocent resort, and to form when they are obviously needed temperance societies. For things of this description, lying outside, in a manner, the pastoral sphere, yet pressing closely on its border, no general rule can be prescribed, or any uniform practice recommended." [1] It is not clear that Dr. Fairbairn expected the pastor to enlist his people in any of these outside activities; if not, his scheme appears to make very little provision of work of any kind for them. This volume has been published since the death of its author, in 1874, and presents undoubtedly the view of church activities prevailing in Scotland during his lifetime.

A later volume, by Dr. W. G. Blaikie, gives some clear indications of the recent rapid development of the Christian Church along these lines. It contains a chapter upon

[1] Ibid., pp. 348–350.

the "Organization of Work," in which the importance of securing the co-operation, not merely of the officers, but of the entire membership of the church, in its proper work, is strongly argued. He says: —

"It is evident from the New Testament that elders and deacons, though the only persons who are said to have been formally ordained, were not the only persons who were allowed to labor in the church. The sixteenth chapter of Romans contains the Apostles' greeting to many men and women who were laboring in the church at Rome. There is no reason to suppose that all these were expressly ordained. At the top of the list is Phebe, a servant or deaconess of the church at Cenchrea, but of whom we have no reason to believe that she was ordained. Priscilla and Aquila, a married couple, come next, the wife's name preceding the husband's. It is extremely improbable that the long list of active men and women that follows were persons who had all been ordained to office. But all of them were actively using their abilities for the advancement of the Kingdom, and in so doing they were not only recognized but commended by the Apostle. It follows that in every well equipped congregation, in addition to those expressly ordained, but under their sanction and superintendence, there ought to be a body of active workers engaged in the various operations of Christian love and zeal which the circumstances call for. In many such congregations we find a body of Sunday school teachers, or of helpers in a children's church; a body of district visitors, a young men's association, a missionary association, a school committee, and a mothers' meeting. It is right that all these should be recognized and superintended by the office bearers. Their work ought to be embraced in the prayers of the congregation, and it ought to be made plain that they are not mere free lances but that they labor under the warm wing and paternal guidance of the church." [1]

This brings clearly before us the newer conception of

[1] *For the Work of the Ministry*, p. 219.

the church as a working body,[1] and of the minister as the organizer and leader of its work. "In this matter," says Professor Willcox, "as in other features of church life, there has been within the century an immense change. The minister among the fathers, being superior in education to most of his flock, was accounted, as to church work, their proxy. He was less like General Grant, directing the army, than like David, with sling and stone, fighting the battle for them. The midweek meeting was occupied with a lecture from the pastor. Sunday school there was none. With no women's colleges or higher seminaries, the sisters were not thought capable of giving instruction. Societies of Christian Endeavor and juvenile mission bands are among later inventions and discoveries. There were no young Christians in any considerable numbers. When a young man joined the church of Dr. Lyman Beecher, in Litchfield, Connecticut, early in the century, so strange an event astonished all the western section of that State." [2]

Pastoral Theology, therefore, whether we consider it as art or as science,[3] has greatly extended its field within the past generation. New occasions are constantly teaching the minister of Christ new duties; his position in the church has greatly changed, and the functions which he is called to perform are quite unlike those which were assigned to ministers in the first half of this century. The American college president of fifty years ago was the principal teacher of his college; to-day he rarely engages in the work of teaching; his work is mainly that of organization and administration. The change which has taken place in the functions of the pastor is not so radical, but it is considerable. The largest and most difficult part of his work to-day consists in enlisting and

[1] Abundant evidence, to which we shall have frequent occasion to refer, will be found in the recent Year Books of the Scottish churches, to show that these churches have fully comprehended the extent of their calling as working organizations.

[2] *The Pastor and his Flock*, p. 77.

[3] "C'est l'art après la science, ou la science se résolvant en art." Vinet, *Théologie Pastorale*, p. 1.

directing the activities of his people. In all wise teaching on this subject, the emphasis must now rest, not upon the pastor, but upon the church.

We may perhaps assume that the conception which to-day prevails is the higher and truer conception of the life of the church. Not in the primordial germ, but in the perfected organism, do we seek for the true idea of any Christian institution. Belief in the constant presence of the Holy Spirit, who is guiding the church into all truth, who is taking the things of Christ and making them plain unto us, should assure us that the later phases of ecclesiastical life are higher and more near to the divine purpose than those of primitive days. The church, in its organic life, must leave behind the rudiments and go on toward perfection.[1] We do not, therefore, go back to the Apostolic Church, nor to any of the past ages for our types; but a glance at the history of what we now know as Pastoral Theology may indicate the lines upon which the church has been moving forward.

The theocratic and sacerdotal conceptions of the Old Testament left little room for that peculiar relation between pastor and people which Pastoral Theology assumes. The political heads of communities, such as the elders of the congregation, or the judges said to have been appointed by Moses at the suggestion of Jethro,[2] exercised more of the true pastoral functions, probably, than did the priests or the Levites. The conception of the ministers of religion as sustaining a kind of pastoral relation occurs, however, in some of the later prophets, — in the Deutero-Isaiah,[3] and notably in Ezekiel.[4] Similar references in Jeremiah apply perhaps indiscriminately to political and religious leaders.[5] But the application by our Lord to himself, in John xii., of the figure of the Good Shepherd, gave to the Apostolic Church a conception which speedily bore fruit. In Paul's beautiful address to the Ephesian elders,[6] and notably in the Pastoral Epistles, are laid the foundations

[1] Heb. vi. 1–3.
[2] Ex. xviii.
[3] Ch. lvi. 11.
[4] Ch. xxiv.
[5] Ch. xxiii. 1–4.
[6] Acts xx.

of Pastoral Theology. In most of the Epistles, indeed, useful counsels are found concerning the proper constitution of the church, concerning the duties of pastors to their flocks, and of the members of the churches to their leaders and to one another. Especially instructive are those illustrations which Paul has given us in 1 Cor. xii. and in Eph. iv., — the full meaning of which is only beginning to dawn upon the churches.

Immediately following the times of the Apostles come certain manuals and directories of worship, most complete and authentic of which is the recently discovered *Teaching of the Twelve Apostles.* The *Apostolical Canons* and the *Apostolical Constitutions* undoubtedly embody material which originated in that early period, and give us, in some of their regulations, the conceptions of church order and activity entertained by the successors of the Apostles.

It was in this period that the sacerdotal view of the clerical office began to be emphasized, and the hierarchical organization of the church began to take definite form. The term Pastor was first given to the chief officer of a local congregation; then the name was applied to the chief officer of a district or diocese including many congregations; and finally, in a still more comprehensive sense, to the occupant of the See of Rome, who was styled *Pastor Pastorum.* To these gradually enlarging conceptions of the pastorate, the theories of pastoral care necessarily adjusted themselves. To a primitive Congregationalist Pastoral Theology was one thing; to a believer in the Diocesan Episcopate it meant something more; and to the believer in the Papacy it had still another meaning.

Accordingly the treatises dealing with this subject which have appeared during the centuries have not been uniform in scope and signification. The subject matter varies.

The treatise of Chrysostom, *On the Priesthood,*[1] written in the last year of the fourth century, rests on the sacerdotal conception of the clerical office, and magnifies the

[1] Περὶ ἱερωσύνης, — *De Sacerdotio,* — translated by W. R. W. Stephens, in Schaff's edition of Chrysostom's *Works.*

pastoral function in accordance with that high theory. About the same time appeared the treatise of Ambrose, *De Officiis Clericorum*, and that of Ephraem Syrus, *De Sacerdotio*. In the middle of the next century appeared the book *De Pastorali Cura*, the authorship of which was ascribed to Leo the Great, and at the end of the sixth century the *Liber Pastoralis* of Gregory the Great. All these books take a high view of the pastoral functions. The last named, which held the place of eminence as a pastor's handbook for many centuries, which was translated during its author's lifetime into the Greek, and later into English, and which was enjoined upon the clergy of the ancient church for constant use, speaks of the priest as "ruler," and of his parishioners as "subjects." First, it discusses the qualifications of a priest; then treats of his manner of life in his pastorate, and finally gives specific directions respecting the methods of instruction to be followed in dealing with different classes.

The Middle Ages furnished comparatively few treatises of this nature; as the emphasis upon the sacramental functions of the church grew stronger, the need of the pastoral function was minimized. Two notable treatises appeared, however, in the middle centuries; the first is that of the illustrious Bernard of Clairvaux, *Tractatus de Moribus et Officiis Clericorum*. It presents a glowing picture of the true minister of Christ, and a stern denunciation of the scandalous conduct of the unfaithful clerics of his time. The second, which is like unto it, is by John Wiclif, — *Tractatus de Officio Pastorali*. The first part of this discourses of purity of life, and the second part of wholesomeness of doctrine.

For the most part, however, the care of souls throughout this period is largely identified with the administration of the sacraments, including, of course, confession and absolution. The manuals of the period lay great stress upon celibacy, ecclesiastical vestments, and the recitation of the divine offices.

The Protestant Reformation must needs have given a great impulse to studies of this character. Luther wrote

no consecutive treatise upon Pastoral Theology; but some of his counsels were gathered by Conrad Porta in his *Pastorale Lutheri*. Zwingle's *Vom Predigtamţe* and *Der Hirt*, and portions of the fourth book of Calvin's *Institutio*, deal with various aspects of pastoral relation. From this time forward the stream of this literature widens so rapidly that we can only note a few of the more important treatises. The *Parœnesis ad Ecclesiæ Ministros* of Joh. Val. Andreä, the *Pia Desideria* of Spener, the *Monita Pastoralia* of A. H. Francke are German treatises of the seventeenth century; while the quaint *Country Parson* of George Herbert, and the *Reformed Pastor* of Richard Baxter, appearing in the same century in England, are among the most precious gifts that the church has received since the days of the Apostles.

In the eighteenth century we have the treatise in French of P. Roques, *Le Pasteur Evangélique*, and in German the *Pastoral-theologie* of J. F. von Mosheim, and the *Beiträge zur Pastoral-theologie* of J. F. Jacobi; along with one valuable handbook, presenting the subject from the Roman Catholic point of view, the *Vorlesungen aus der Pastoral-theologie* of J. M. Sailer. The rationalism of the eighteenth century tended to cheapen the estimate of the minister's calling, and some of the treatises which appeared toward the end of that century reduced pastoral theology to its lowest terms. Against the unspiritual conceptions then current, the passionate protest of J. G. Herder, in his *Zwölf Provincial-blätter an Prediger*, and his *Briefe über das Studium der Theologie*, was not altogether in vain. Bishop Burnet's *Discourse of the Pastoral Care*, and Girard's treatise entitled *Pastoral Care*, belong also to this century; and with them may be numbered Cotton Mather's quaint *Manuductio ad Ministerium, or The Angels Preparing to Sound the Trumpets*, which was republished in England, with an equally quaint introduction by John Ryland, addressed "To the Gentlemen and other several Christians in London and the Country who have the Cause of Christ and the Honour of the Christian Ministry at Heart."

At the beginning of the present century, Friedrich Schleiermacher gave to the general subject of Practical Theology its first scientific exposition. In his *Outlines of Theological Study*, he treated this branch of theology as the culmination and crown of the theologic encyclopædia. The advent of the nineteenth century strikes the hour of the utilities; and the studies which bear directly upon the activities of the church are exalted to a rank which has not before been given them. Of this tendency of thought Schleiermacher, who is pastor as well as professor, is the protagonist. It is not, however, to be wholly a question of utility, for Philip Marheinecke in his *Entwurf der praktischen Theologie* will have us consider it from the standpoint of speculative philosophy, and Claus Harms in his *Pastoral-theologie* will enforce it upon us with the warmth of a most fervid piety. Other German works of this century are Karl Immanuel Nitzsch's *Praktische Theologie*, F. L. Steinmeyer's *Beiträge zur Praktischen Theologie*, Theodosius Harnack's *Praktische Theologie*, and Johann Tobias Beck's *Pastorallehren*.

The French writer whose work on this subject has become a classic is Alexandre Rodolphe Vinet, the Lausanne professor, whose *Théologie pastorale, ou théorie du ministère évangélique*, has been translated into English and German. The perspicuous style, the just discrimination and the evangelical spirit of Vinet are worthy of all praise. Vinet is at the farthest remove from sacerdotalism; the minister in his view is a priest only as all believers are priests; his authority is only that of knowledge and character. Supplemented by his *Homilétique ou théorie de la prédication*, and his *Histoire de la prédication parmi les réformés de France au dix-septième siècle*, Vinet's treatise covers the field of practical theology.

Perhaps the most complete treatise on *Practical Theology* which the present century has produced is that of Jan Jakob Van Oosterzee, Professor in the University of Utrecht. Under the four divisions of Homiletics, Liturgics, Catechetics, and Poimenics, this writer discusses exhaustively the whole subject of pastoral activity. Van Oosterzee, as

the leader of the Evangelical party in the Church of Holland, occupies the standpoint of the conservative reformers, investing the pastoral office with large dignity and authority, and yet emphasizing, at every point, the bond of a common humanity which binds together pastor and people.

Of English treatises appearing during the nineteenth century may be mentioned *The Bishopric of Souls*, by R. W. Evans; *A Treatise on the Pastoral Office*, by J. W. Burgon; *The Parish Priest*, by J. J. Blunt; *Pastor in Parochia*, by W. Walsham How; *An Earnest Ministry the Want of the Times*, by John Angell James; *The Christian Ministry*, by Charles Bridges; *Pastoral Theology*, by Patrick Fairbairn; *For the Work of the Ministry*, by W. G. Blaikie; *Homiletical and Pastoral Lectures*, by C. J. Ellicott; *Christus Consolator: the Pulpit in Relation to Social Life*, by Alexander McLeod; *The Pastoral Office*, by Ashton Oxenden; and *Letters to a Young Clergyman*, by J. C. Miller. An excellent volume, compiled in England about the middle of the century and entitled *The Christian Instructor* contains Herbert's *Country Parson;* Jeremy Taylor's *Advices* to his Clergy; Bishop Burnet's *Discourse of the Pastoral Care;* Bishop Sprat's *Discourse* to his Clergy; Bishop Ball's *Companion for Candidates of Holy Orders;* Bishop Gibson's *Directions* to his clergy; Bishop Hort's *Instructions;* Bishop Wilson's *Parochalia;* a Pastoral Letter by Archbishop Howley, and a *Charge* to the Clergy, by Bishop Kaye. One could hardly desire a more comprehensive exhibition of the subject from the point of view of the Anglican Church.

The vigorous development of the voluntary system of church maintenance in the United States has naturally resulted in a diligent cultivation of the whole field of practical religion and the literature of Pastoral Theology is abundant. Especially during the present century have the treatises upon the work of the ministry been greatly multiplied. The *Lectures on Homiletics and Preaching, and on Public Prayer*, by Ebenezer Porter, and the *Lectures on Pastoral Theology*, by James S. Cannon, belong to the earlier part of the century; and to the latter half of it, the *Pastoral Theology* of Thomas Murphy, which presents the

subject from a Presbyterian point of view; the *Christian Pastorate*, by Daniel P. Kidder, which represents the conditions prevailing in the Methodist Episcopal Church, *The Pastor*, by Gregory Thurston Bedell, which is calculated for the latitude of the Protestant Episcopalians, *The Office and Work of the Christian Ministry*, by James M. Hoppin, in which a teacher in a Congregational Theological Seminary gives his view of the pastor's work. Familiar and pithy counsels to young ministers are found in Samuel Miller's *Letters to a Student on Clerical Manners and Habits*, in Humphrey's *Letters to a Son in the Ministry*, and in Francis Wayland's *Letters on the Ministry of the Gospel*. *The Homiletics and Pastoral Theology* of W. G. T. Shedd is a dignified treatise; Enoch Pond's *Lectures on Pastoral Theology* are plain and practical; Austin Phelps's *The Theory of Preaching* is the fruitage of a fine nature; Franklin W. Fisk's *Homiletics* contains the harvest of a rich experience, and G. B. Willcox's *The Pastor in the Parish* presents its topic in the form of a conversation between a teacher and his pupils. A foundation established in the Theological Seminary at New Haven, in memory of Lyman Beecher, has been built upon by successive lecturers; the first three volumes of this series, entitled *Yale Lectures on Preaching*, are by Henry Ward Beecher; other lectures have followed by Robert William Dale, *Nine Lectures on Preaching;* by John Hall, *God's Word Through Preaching;* by Richard Salter Storrs, *Preaching without Notes;* by William M. Taylor, *The Ministry of the Word;* by Phillips Brooks, *Lectures on Preaching;* by Howard Crosby, *The Christian Preacher;* by Ezekiel G. Robinson, *Yale Lectures on Preaching;* by Matthew Sampson, *Lectures on Preaching;* by Nathaniel J. Burton, *Yale Lectures, Sermons, and Other Writings;* by James Stalker, *The Preacher and His Models;* by R. F. Horton, *Verbum Dei;* by John Watson, *The Cure of Souls;* and by A. J. F. Behrends, *The Philosophy of Preaching*. Most of these volumes seem to put the emphasis upon homiletics; but the pastoral care is also considered in many of them. One course of lectures on this foundation, by Washington

Gladden, entitled *Tools and the Man; Property and Industry under the Christian Law*, deals with the duty of the pulpit with reference to industrial and social problems. A compilation of Essays entitled *Parish Problems*, by the writer last named, exhibits the field of pastoral theology from the point of view of the co-operating church.

General Poimenics is sufficiently covered by the above survey; a little space may be given to the history of Catechetics. The teaching to which this name is given is alluded to, but not defined, in the New Testament;[1] oral instruction seems to be implied; but there is no clear discrimination between preaching and private teaching. Apollos had been "instructed" (κατηχημένος) in the way of the Lord,[2] before he came under the tuition of Aquila and Priscilla; and Theophilus had received the same kind of "instruction."[3] Naturally, all who sought to connect themselves with the groups of disciples must have received, from intelligent and competent leaders, some such tuition. There is, however, no clear trace of classes or methods until the third or fourth century; then we find the converts organized for instruction; and two classes distinctly appear. First are the "Audientes," who are receiving instruction in the rudiments of religious truth, and who are permitted to be present in the church when the Scriptures are read and the sermon is preached, but who are excluded when the liturgical worship is in progress. It is not in order for them to hear the Creed or the Lord's Prayer in the church, or to witness the administration of the Lord's Supper.[4] After they have received a proper amount of instruction they advance into the class of "Competentes," and the Creed, the nature of the sacraments, and the penitential rites of the church, are explained to them. This was the stage of preparation which immediately preceded baptism; it continued forty days, during which a severely ascetic regimen was prescribed.

[1] 1 Cor. xiv. 19; Gal. vi. 6.
[2] Acts xviii. 25.
[3] Luke i. 4.
[4] *Const. Apost.*, viii. 5.

At the end of this time those who endured the ordeal were admitted to baptism.

No distinct order of catechists appears during this period; each pastor was charged with this function. It is evident that the teaching was progressive, beginning with the simplest truths of natural theology, and leading up to Christian mysteries. It was, however, mainly intended for adult converts, who sought preparation for admission to the church; the character which it has chiefly borne in modern times, as that of instruction imparted to the children of Christian families, was not then impressed upon it.

The first writings which bear this name are the *Catacheses* of Cyril of Jerusalem (*κατηχήσεις φωτιζομένων*), which consist of addresses delivered during Lent to the Catechumens. The Christian doctrines are carefully expounded in these discourses, and much emphasis is laid upon relics, exorcism, unction, and the adoration of the cross. Discourses with a similar purpose are the *Oratio Catechetica* of Gregory Nyssen, and the *Catecheses ad Illuminandos* of Chrysostom. The first treatise on theoretical catechetics is that of Augustine, *De Catechizandis Rudibus*, which begins with sacred history and proceeds to the Christian doctrines. It is addressed to his friend the Deacon Deogratias of Carthage. All these treatises are intended for the instruction of adult candidates for baptism.

As infant baptism became more and more prevalent, the catechetical preparation for baptism necessarily fell into desuetude; the catachete was superseded by the priest. "After the church had become established, and its increase was obtained by the birth and baptism of children rather than by conversions from heathendom, the idea of catechetical instruction passed from being that of a preparation for baptism to being that of a culture of baptized children. When confirmation became general, catechetical instruction began to bear the same relation to it that it had formerly done to baptism. In the missions to heathens in the Middle Ages, it became usual to baptize converts

at once, and the ancient catechumenate fell into disuse. Nor was great attention given to the catechising of baptized children in the Roman Church up to the time of the Reformation: the confessional took the place of the Catechism."[1] Nevertheless something was done through all this period for the systematic instruction of the young; Charlemagne, in one of his Capitularies, admonishes the bishops that their priests must be required to attend to this duty; and the names of Bruno, Bishop of Würzburg, and Hugo of St. Victor, are to be mentioned as those who were zealous for the restoration of catechetical instruction. Chancellor John Gerson, of the University of Paris, was the author of a tract *De Parvulis ad Christum Trahendis;* but the subjects for which this instruction was intended were young men rather than young children.

The Reformation brought about a great revival in the religious training of children. The appeal to private judgment demanded an instructed judgment. Luther was the leader in this enterprise; his Catechisms, Larger and Smaller, which appeared in 1529, are still the standards of the Lutheran Church in all parts of the world. The title of the latter in 3rd edition is *Enchiridion: Der Kleine Catechismus für die gemeine Pfarher und Prediger*, 1529. The Decalogue, the Creed, the Lord's Prayer, and the Sacraments are the principal themes of Luther's Catechisms.

Calvin also prepared a Catechism for the Church of Geneva, which was published in 1537 under the title, *Instruction & Confession de Foy dont on use en l'Église de Genève*, in 1538 in Latin, revised 1545, and translated into English in 1568. The themes of this Catechism are the Decalogue, the Apostles' Creed, and the Lord's Prayer; after which follow brief chapters on the Bible and the Sacraments.

One of the most influential of the Catechisms is that known as the Heidelberg Catechism, which was published in the city whose name it bears in 1563. Its original German title is *Catechismus, oder Christlicher Underricht wie*

[1] McClintock and Strong's *Cyclopædia*, Art. *Catechetics*.

der in Kirchen und Schulen der Churfürstlichen Pfalz getrieben wirdt, Gedruckt in der Churfürstlichen Stad Heydelberg. The Catechism was mainly the work of the famous Zachary Ursinus, aided by Caspar Olevianus, who was then court preacher to the Elector of the Palatinate, Frederick III. It was under the patronage of this Protestant prince that the work was undertaken; a synod of the superintendents of the Palatinate approved it in 1562, and it was at once by command of the Elector made the doctrinal standard of the Reformed Church in his dominions. The Synod of Dort adopted it in 1618; for the German and Dutch Reformed Churches it has always been the authoritative confession. The three parts into which the instruction is divided are: 1. The Misery of Man; 2. The Redemption of Man; 3. The Gratitude due from Man to God, — under which are included our moral obligations.

The Catechism of the English Church appears in the Prayer Book of 1549 under the title *Confirmation wherein is contained a Catechism for Children.* In its final revision in 1661 it is entitled *A Catechism.* The language is evidently adapted to the use of young children. The fifty-ninth canon of the English Church requires every parson, vicar, or curate, upon every Sunday and holiday, before evening prayer, for half an hour or more, to examine and instruct the youth and ignorant persons of his parish in this Catechism, commanding all fathers, mothers, masters, and mistresses to bring their children or wards to this service, and prescribing heavy penalties for the neglect of this injunction, whether by priests or parishioners. The letter of this law is not generally obeyed. The American Episcopal Church also expressly requires of its ministers regular and diligent instruction of the children of their parishes in the truths of this Catechism.

The Presbyterian Catechisms are of later date; the Larger Catechism, prepared by the Westminster Assembly of Divines, was presented to the House of Commons and printed by authority in October, 1647, and the Shorter Catechism in November of the same year. These symbols are fruits of the later Reformation. The Shorter Catechism

has been in universal use among Presbyterian churches, and was formerly employed very largely for purposes of instruction by Independents and Congregationalists in England and America. Many volumes have been published in exposition of it; those of Ashbel Green, Paterson, Vincent, Boyd, and Whyte are among the most noted.[1]

The revival of catechetical teaching in the Churches of the Reformation reacted powerfully upon the Roman Catholic Church. What may be regarded as one of the first fruits of this activity is a little book published at Mayence in 1550 with the imprint of John Schoeffer, son of the partner of Gutenberg, entitled *Brevis Institutio ad Christianam Pietatem, secundum Doctrinam Catholicam continens Explicationem Symboli Apostolici, Orationis Dominicæ, Salutationis Angelicæ, Decem Preceptorum, Septem Sacramentorum.* It was compiled for the use of the "noble youth" who were receiving instruction under Sebastian, Archbishop of Mayence. It is profusely illustrated with woodcuts of the period, exhibiting the Creation of Eve, the Salutation of Mary, the Birth of Jesus, the Crucifixion, the Resurrection, the Ascension, and other Scriptural events. It is written in Latin, and presents the chief points of Catholic doctrine in a succinct and interesting manner. The Catechisms of Canisius, the Jesuit, issued in 1554 and 1556, exerted great influence throughout the Roman Catholic Church as well as in Germany until quite recent times. The Catechism of Bellarmine, published in 1603, was also much used. The Catechism of the Diocese of Meaux, published by Bossuet in 1698, and addressed by him "*Aux Curez, Vicaires, aux Pères et aux Mères, et à tous les Fidelles de son Diocese,*" is one of the most careful and systematic manuals of the Catholic Church.

The standard Catechism of the Roman Church is the Tridentine Catechism, published in 1566, under the authority of Pius V. Each bishop is, however, allowed to prepare such manuals of instruction as he may deem necessary;

[1] See *Catechisms of the Scottish Reformation*, by Horatius Bonar.

and in 1885, the Third Plenary Council of Baltimore compiled a new *Catechism of Christian Doctrine*, which has been commended to the faithful by the highest authorities of the Church in the United States.

Many of the Protestant bodies have provided their children with manuals of instruction. The Methodist Episcopal Church in the United States has a series of these catechisms, embodying the same questions and answers, but extending the exposition so as to provide for a graded system of teaching. The subjects of this threefold catechism are: God; Creation; The Fall; Salvation; The Means of Grace; God's Law; Death, Judgment, and Eternity.

Socinian Catechisms were prepared by Schomann in 1574, by Faustus Socinus in 1618, and by Moscorovius in 1609. The last named, known as the Racovian Catechism, was translated into English by Rees, and published in London in 1818.

Christian bodies which adopt no theological symbols have been furnished with catechisms by independent teachers. The Baptist denomination was thus served by Benjamin Beddome, whose *Scriptural Exposition of the Baptist Catechism* was issued in 1752; and even the Quakers have *A Catechism and Confession of Faith*, which was prepared by Robert Barclay in 1673, and which declares upon its title-page that it has been "Approved of and Agreed unto by the General *Assembly* of the *Patriarchs, Prophets*, and *Apostles*, CHRIST himself *Chief* Speaker in and among them." The questions of this Catechism are in the words of Mr. Barclay, but the answers are in the words of the Scripture.

CHAPTER II

THE CHURCH

ALL Protestant denominations unite in giving to the local congregation of Christian believers — those who worship in one place, and have an organization under which the sacraments are administered to them by their own officers — the name of church. By some of these denominations the word is used also to designate larger organizations, provincial or national; but the Episcopalian, the Presbyterian, the Methodist, and the Lutheran, as well as the Congregationalist and the Baptist, speak of the permanent local assembly of disciples as a church. This is the sense in which the word is always used in these pages.

Into the question of the form of this organization we do not go. The church may be organized with a vestry, a session, a classis, an official board, a diaconate and prudential committee, or in any other manner which seems good unto itself. Certain questions are, however, pertinent and practical when we are considering the church as a working body.

1. How large may a church be wisely permitted to become? Is there any judicious limit to be placed upon the membership of a church? Obviously, much will depend upon the nature of its pastorate. If the pastor is provided with a large staff of assistants, the membership of the church may be more safely multiplied. The work of organization and supervision may thus be extended to large numbers, and a large body accumulates influence and moves with power. Yet these gains are offset by serious losses. The worshipping congregation cannot exceed a certain limited number without putting upon the preacher

a strain which few are able to bear. Not many speakers can effectively address more than two thousand people in the best auditorium. Indeed the church audiences in America which are regularly more numerous than this can probably be counted on the fingers of one hand. Nothing is more uniformly exaggerated than the size of church audiences. And even if a larger audience could be brought within the range of the preacher's voice, the wisdom of attempting to care for so large a body of communicants is not beyond disputation. A regular audience of two thousand persons would imply a membership of about the same number. The communicants who are necessarily absent are usually about equal in number to the non-communicants in attendance; and a working force of two thousand would be handled with considerable difficulty by the most efficient pastoral staff. The percentage of the unemployed in such a mass is likely to be very large.

If a church employs but a single pastor, the policy of gathering a huge membership is still more questionable. A leader with even exceptional ability as an organizer finds himself burdened by the care of more than a thousand church members. The impossibility of maintaining any real pastoral supervision of a larger number is obvious; and the difficulty of developing the social life of a congregation which exceeds this limit is almost insuperable. There may be circumstances under which a larger number can be effectively employed in Christian service; there may be leaders to whom such a task is not impossible; but as a rule it may be questioned whether it is good economy to gather churches of more than a thousand members. Generally it will be expedient to colonize before the number reaches that limit. The policy of concentration, which is so successful in commercial enterprises, does not work so well in ecclesiastical enterprises. Two churches of six or seven hundred members each will generally accomplish far more than one church of twelve or fourteen hundred members.

In short, it may be said that the church membership

should not be so large but that some good measure of acquaintance and friendship may be maintained among its members, and between its members and their minister; nor so large but that they may be effectively employed in the work of the church. "When we are commanded," says Baxter, "to 'take heed to all the flock,' it is plainly implied that flocks must be no greater, regularly and ordinarily, than we are capable of overseeing or taking heed of; that particular churches should be no greater, or ministers no fewer, than may consist with taking heed to *all;* for God will not lay upon us natural impossibilities. He will not bind men on so strict account as we are bound, to leap up to the moon, to touch the stars, to number the sands of the sea. If it be the pastoral work to oversee and take heed to all the flock, then surely there must be such a proportion of pastors assigned to each flock, or such a number of souls in the care of each pastor, as he is able to take such heed to as is here required." [1]

The fellowship of the brotherhood is never to be lost sight of. The organizing principle of the Christian church is such a union with Christ, the Head, as brings the members into vital relation with one another. "For even as we have many members in one body, and all the members have not the same office: so we, who are many, are one body in Christ, and severally members one of another." [2] This surely implies acquaintance and friendship. It is absurd to talk of such relations as these among people who have not even a speaking acquaintance with one another. The church must not be so large as to defeat the very purpose of its organization. And it is equally clear that it must not be so large that no effective use can be made of its forces in Christian work. It will be found that by far the greater proportion of many large churches are merely "honorary members," having no part in the activities of the church.

In the great cathedral churches, to each of which is attached a large clerical staff, much good work is done; and it is probable that large classes are reached and benefited by such services who would not be brought into close

[1] *Reformed Pastor*, p. 103. [2] Rom. xii. 4, 5.

affiliation with smaller churches. So, too, in the great institutional churches which will be discussed in a later chapter, a certain kind of shepherding is effectively done. For all such methods there is room in the Kingdom of God. Yet it may still be maintained that the ideal Christian church is a "household of faith," the members of which are bound together by personal affection; and that it is also a working body whose function is best fulfilled when its members are all actively enlisted in some kind of helpful ministry; and for this mutual fellowship and co-operation the body must not be too large. It is a serious question whether the passion for bigness which characterizes our time has not increased the bulk of many of our churches at the expense of their vitality.

2. Closely connected with this question of the extent of the membership is the question of the nature of the edifice which the church must provide for itself. There is no reason why the church building should not be a noble and attractive structure, if those who worship within it are able to provide such an edifice, and pay for it. It is not seemly that those who themselves dwell in palaces should offer to the Lord a barn for his sanctuary. And yet it is easy to err in this direction. The church may be solidly and beautifully built; it ought to be comfortable and commodious and bright and attractive; but it ought not to have the look of elegance or luxury. It should never be a building whose exterior or interior would make upon any working man the impression that the people worshipping in it were too fine to associate with him. A dignified simplicity should characterize all its features and appointments. Many churches are as ostentatious of splendor, without and within, as are the turnouts in which their worshippers display themselves in the park. To every passer-by they loudly proclaim, "It is not the elect, it is the *élite*, who congregate here: *Procul, O procul este profani!*" Such churches, and their entire administration, are a hideous travesty of the religion of the Nazarene. A pastor who had for several years been ministering to the flock that worshipped in one of these splendid churches, once said to

the writer: "It would have been far better for the cause of Christ if one hundred thousand dollars of the money expended upon this church had been thrown into the river; there it would have done no harm, at least; here it is a positive hindrance to the progress of the Kingdom." Money which is expended in such gorgeousness and show is worse than wasted.

The ethics of church architecture needs to be studied by Christian disciples everywhere. There is no virtue in deformity and discomfort; the ugliness of some of the old meeting-houses is an abomination. He who hath made everything beautiful in its season is not honored by offering him a building which offends the taste that bears witness for him. But, on the other hand, every Christian congregation must bear in mind who is its Master, and who are his friends, — the people in its neighborhood with whom he is most closely identified, — and must seek to administer all its affairs in such a way that they shall not be repelled from its assemblies.

In churches whose chief function is that of teaching, it would also seem to be reasonable to expect that much regard would be paid to the properties of the church as an auditorium. "How shall they hear without a preacher?" is a question not much more pertinent than "How shall they hear the preacher?" It would be well if architects could be impressed with the truth that all architectural effects must be subordinated to the uses of the church as a place of worship. The first problem to be solved is that of bringing the whole congregation under the leader's eye, and within easy range of his voice.

The newer conception of the church as a working body calls also for an adaptation of the church building to the purposes of work. In some portion of the edifice place must be found for class rooms, social rooms, committee rooms, and the other conveniences of a working organization. The arrangement of the structure will be determined by the plans of the church; in some places it would be wise to undertake many more kinds of work than in others; and in every case the edifice should be built with an intel-

ligent regard for the future requirements of the church. It is not sufficient to commission an architect to furnish the design of a church edifice; as well tell him to build a factory without letting him know whether it was proposed to manufacture cotton goods or mowing machines or writing paper. The church must carefully study its field, and determine what kind of work it can wisely undertake; and must then adapt its building, as well as it can, to the requirements of its work.

The location of the church is also a matter of great importance. Many churches are wellnigh ruined by placing them on noisy streets where the voice of the preacher is often drowned by the din. It is well that the church should be near some principal thoroughfare, near enough to attract some portion of the throng; it ought to be easily accessible from all directions; but it is not good policy to push the church into the midst of the market-place. "Wisdom," according to the wise man, "crieth aloud in the street; she uttereth her voice in the broad places; she crieth at the head of the noisy streets;"[1] and there may be occasions for Wisdom to deport herself after this manner; but when she seeks to gather worshippers into the sanctuary, she may well betake herself to quieter regions. There is reason to believe that Wisdom has often failed to make herself heard by reason of the clatter of carts and the din of electric cars, and the clamor of bands of Sabbath-breakers marching by.

The question of economy must also be considered in this connection. It is a question whether any church has a right to expend hundreds of thousands of dollars upon a site for its edifice, simply in order that it may occupy land upon which fashion has put an exorbitant price, when land equally serviceable can be obtained only one or two squares away for one half or one quarter of the money. The people who *will* worship on the most fashionable avenue and *will not* worship on a street where the residences are humbler, are people for whom we have no right to spend the Lord's money. The more of them there are in

[1] Prov. i. 20, 21, Marg.

any church, the poorer it will be in all the elements that go to make up a true church of Christ.

In short, it needs to be said that this question of the local habitation of the church is one that needs to be treated with much more intelligence and conscience than has sometimes been expended upon it. The life of the church is powerfully affected for good or ill by the environment which it thus provides for itself: the question whether pride shall be fostered or repressed; whether the church shall be brought near to the people who need it most or separated from them; whether the standards to which its life shall be conformed shall be the standards of the world and the flesh or the standards of the spirit; whether the demands of style or the law of service shall rule in its assemblies, — will be answered in part, at least, in the one sense or the other, by the joint efforts of the architect and the building committee.

3. What has already been said respecting the size of the membership and the construction of the edifice has suggested, in part, the answer to the question, What kind of people should be gathered into the fellowship of any given church? The answer is that the people who live in the neighborhood should, ordinarily, form the membership of the church; and that they should be impartially gathered in, rich and poor, learned and unlearned, with no distinction of caste or color. It is true that in large cities, with present facilities of transportation, families and individuals often travel considerable distances to worship in the churches which they prefer. Sometimes they are constrained to do this by their attachment to old associations; they have changed their residence, but they cannot bear to separate themselves from the fellowship in which they were reared, or with which they have long been happily connected. Sometimes the pastor is one whose ministry is to them especially stimulating and helpful, and they are willing to make large sacrifices for the sake of what he gives them. It is not prudent, perhaps it is not desirable, to antagonize such preferences. Doubtless the principle of spiritual selection will determine, to a considerable extent, the mem-

bership of churches in all our larger communities. Probably they will be more efficient and fruitful, if, as a rule, those whose opinions and tastes are similar are united in the same communion. Most city churches will be made up, not only of those who are near, but of some also who are afar off. But when the church itself considers the question of its own membership, and sends out its invitations, it can have but one message: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." [1] "And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come; he that will, let him take of the water of life freely." [2] If those from afar choose to come to its solemn feasts they must be hospitably treated; but those who are near must not be left in any doubt as to the warmth of their welcome. The very first problem for any church to solve is how to make the people of its own neighborhood — *all* the people — understand that its services are for them; that its bell rings for them; that its doors open to them; that its ushers are waiting for them; that its seats are for them to occupy; that it stands, as the representative of Christ, repeating to all the people, with such powers of persuasion as it can command, his gracious call: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." [3] That there should be any mistake about this, any possibility of misconception, any misgiving in anybody's mind that this church does not really mean this, that it wishes only for the adhesion of those who belong to a certain social class, or who can bring contributions to its coffers and social influence to its assemblies, — this is a thought not for one moment to be entertained. What! Can it be true that there are churches bearing the name of Jesus Christ which are understood to be churches for the "upper class," or churches for the "lower class"; churches in which considerations of wealth or rank or culture largely determine the membership? The sooner such churches are blotted

[1] Isa. lv. 1. [2] Rev. xxii. 17. [3] Matt. xi. 28.

from existence, the sooner the Kingdom of God will come.

It is true that in some neighborhoods the majority of the residents belong to one class, and in others the majority belong to another class; such a geographical distribution of wealth and poverty may be unfortunate, but it exists, and we must make the best of it. It is therefore probable that the social standing of the membership of some churches will be different from that of others. But there are few neighborhoods in which many poor people may not be found, and few which are not accessible to some well to do people; and wherever the sentiment of the church heartily favors it, the rich and the poor will be worshipping together. The pastor of a church which has lately moved to a rather fashionable residence district in one of our fairest Western cities, told the writer that his congregation contained a large working-class element. These were serving-men and serving-women in the households of the neighborhood, poor clerks and shop girls living near, and others of the same social class. Ordinarily these persons, if in church at all, would be found worshipping in some small mission chapel on a side street, probably at a distance from their place of residence; but this church had somehow convinced them that there was room for them in its assemblies. This is by no means an impossible task for men and women of good will; and no church has justified its existence until it has exhausted its ingenuity and patience in seeking to accomplish it.

Not only will many working people be found scattered through the districts where the more favored classes dwell, but it is not seldom the case that sections inhabited by the poor are closely contiguous to churches now frequented by the rich. In multitudes of instances the most aristocratic churches are within easy reach of thousands of the humblest people. If the worshippers in these churches are all of one social class, the reasons for this are not topographical, but purely moral. The only reason why the poor are not there is that they are not wanted. If these were Roman Catholic churches the poor would be found in them. There is no cathedral on the continent of Europe

so splendid that the poor are not perfectly at home in it. To say that the same thing cannot exist in Protestant churches is to proclaim that Protestantism is a failure.

We often hear it said that persons of this class are offensive to the more refined by reason of their uncleanliness. But a fastidiousness which cannot endure some discomfort of this sort for an hour or two, once a week, for the sake of the Kingdom of God, is not likely to achieve any important victories in the Christian warfare. And nothing would be more effective in improving the personal habits of these people than bringing them into association every week with those to whom such matters were a care. An object lesson like this is the best way of teaching them the important truth that cleanliness is next to godliness.

It is sometimes said that the poor prefer plainer churches; that they are more at home in them; that they enjoy association with those of their own class. Doubtless they would not feel at home in churches that were ostentatiously luxurious; but we have already assumed that the Christian church will not be built upon that plan. They can have no distaste for a beautiful and comfortable interior. It would not be pleasant for them to worship in churches where most of the worshippers were richly and gaudily dressed; but few people of refinement are in the habit of dressing for display when they go to church. The ordinary laws of good breeding require plain and inconspicuous attire in the house of God. And as to the preference for association with those of their own class, it is to be said that very few working people would fail to respond to the overtures of a genuine Christian courtesy. Condescension or patronage the best of them do not want and will not endure; but a sincere interest in them and a real friendship for them will win their confidence, no matter how large may be the possessions or how fine the culture of those who proffer it. The Christian church is on trial before this generation upon this very issue, whether there exists within it a genuine brotherhood by which the barriers of social caste can be broken down. The separation of classes threatens the disruption of existing society, and

the overturn of all our institutions. There appears to be no agency by which this separation can be averted except the Christian church. If the church is true to the principles of its Founder we may escape revolution, and go forward with the processes of a healthy social evolution. If the church, faithless to its trust, becomes the embodiment of that pride and exclusiveness which its Master came to rebuke and destroy, the church, with the state, will be revolutionized; the ecclesiastical structures now existing will be demolished, and the Kingdom of God will be rebuilt on sure foundations. The question of the social structure of the existing churches is one of great moment to the churches themselves, and to society at large. If the principle of Christian fraternity means anything, it is high time that we were beginning to comprehend its meaning, and to give it full scope in our church organizations. The questions about which we are forever squabbling, — whether our churches shall be governed by bishops or elders, or committees of their own choosing; whether the clergy shall be robed in one color or another; whether prayer shall be oral or written; whether baptism shall be with little water or with much; whether we shall sing psalms or hymns; whether Moses wrote all the Pentateuch or not, — are of very small consequence compared with the question whether we are the disciples of the Master who is shown us in the first seventeen verses of the thirteenth chapter of the Gospel of John. If we are, in deed and in truth, learners in his school, followers of his divine example, we shall find some way of administering our churches so that those to whom he came to bring the glad tidings shall feel at home in them.

The unity of the church of Christ is something more than a voluntary association; it is a vital, an organic unity. "For in one Spirit," says Paul, "were we all baptized into one body, whether Jews or Greeks, whether bond or free, and were all made to drink of one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body, it is not therefore not of the body. And if the ear shall say,

Because I am not the eye, I am not of the body, it is not therefore not of the body. If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members each one of them in the body even as it pleased him. And if they were all one member, where were the body? But now they are many members, but one body. And the eye cannot say to the hand, I have no need of thee; or again the head to the feet, I have no need of you. Nay, much rather, those members of the body which seem to be more feeble are necessary; and those parts of the body, which we think to be less honorable, upon these we bestow more abundant honor, and our uncomely parts have more abundant comeliness; whereas our comely parts have no need; but God tempered the body together, giving more abundant honor to that part which lacked; that there should be no schism in the body, but that the members should have the same care one for another. And whether one member suffereth, all the members suffer with it, or one member is honored, all the members rejoice with it."[1] Here is the constitution of the Christian church; and a right understanding of this, and a hearty acceptance of it, are a thousand times more important than all that is involved in our disputes about polities and liturgies and doctrines. The one damning heresy is the rejection of this organic law of the church; the one intolerable schism is that by which Christ's poor are practically cut off from the fellowship of their more prosperous neighbors.

It is true that it is becoming increasingly difficult to realize the fellowship on which the Christian church is founded. In all our larger cities the conventionalities of society are so multiplied, and there are so many outside interests that engross the time and thought of church members, that it is hard to maintain any general acquaintance, even among those of the same class. But it must not be admitted that this is impossible; the maintenance of this relation is essential to the development of the Christian character. The kind of association which is

[1] 1 Cor. xii. 13–26.

furnished by a Christian church in which the rich and the poor, the cultured and the uncultured, the old and the young, meet together on a perfect equality, is a little different from any other that we enjoy in this world; and it is the only environment in which some of the best fruits of the spirit are likely to be cultivated. We do not find in our philanthropic work, in our condescension to those who are content to be our beneficiaries, still less in the superficial amenities of general society, the opportunity for the kind of social commerce which the church affords to those who intelligently accept its covenant and heartily endeavor to realize the life which it implies. There is pertinence in the counsel which bids us do good to all men as we have opportunity, "especially toward them that are of the household of the faith."[1] The absolute mutuality which lies at the basis of that relation calls for the cultivation of some of the highest Christian qualities.

All classes in the congregation need this discipline. The capitalistic elements need to be brought, through the church, into fraternal relations with the laboring classes, and the laboring classes need it not less. The church ought to be a constant and unfaltering witness to the people of both these classes that they are members one of another. The learning of this lesson is the beginning and end of wisdom in the solution of what is known as the social question; and where is this lesson to be learned if not in the fellowship of the Christian church? Neither of these classes, it is to be feared, wishes to learn it; both of them shrink from association with each other; both of them often seem to prefer to cherish the alienations and animosities by which the bond of society is sorely strained and often sundered. There are bright exceptions on both sides, but this is the prevailing temper. It is here, if anywhere, that the true priestly function comes into play, — the function of mediation. If we, as Christian disciples, are made priests to God, it is for such work as this. The church which does not see that this is its high calling at this hour sadly fails to discern this time.

[1] Gal. vi. 10.

Between the educated and the uneducated classes the same work of reconciliation is called for. The conceit of culture is often about as virulent and anti-social as the pride of wealth. The fact that he can pronounce the English language a little more accurately than his neighbor, or that he can interpret some literary allusion which to the other has no meaning is, to many a man, good reason why he should treat that other with indifference, if not with contempt. The tendency is strong to erect these barriers of caste and exclusiveness between those who know a little more about certain things and those who know a little less. Such tempers are fatal to the best social construction. There will be diversities of knowledge in society; the Christian theory is that men should be united and not divided by these diversities.

> "And what delights can equal those
> That stir the spirit's inner deeps,
> When one that loves, but knows not, reaps
> A truth from one that loves and knows?" [1]

If these precious fruits of the Christian discipline are to be gathered in the church, it would seem clear that the church must have all these classes in its membership. No church should therefore be content for a day to be a church of the rich or of the poor, of the educated or of the uneducated. It is hard, no doubt, to prevent these social stratifications; the tendency is strong to bring the church under the domination of æsthetic rather than of ethical standards. The notion that we are to seek, in our church relations, that which will minister to our culture and gratify our tastes, and surround us with congenial associations, is far too prevalent, even among our most orthodox Christians. How many are there who do not make these or similar considerations paramount when they are selecting their places of worship?

It is not true, however, that the obstacles which hinder the realization of the ideal of the church are all interposed by the more fortunate classes. However the fact may be explained, it is the fact that the spirit of exclusiveness and

[1] Tennyson, *In Memoriam*, XLI.

alienation exists among the poorer classes, and is keeping a great many of them out of the church. The families that tend to pauperism can usually be reached without much difficulty; their children can be brought into the Sunday school; they themselves are willing, for reasons that are usually too apparent, to maintain some sort of connection with a charitable church. But among the self-supporting working people the notion seems to be growing that the churches are for the rich and cultivated people; that they are not in sympathy with the working classes; that they are the apologists and beneficiaries of monopoly. This is by no means the universal fact; there are many churches which are largely composed of working-men; and the sweeping condemnation of the churches as aristocratic and exclusive which we sometimes hear from working people need not be admitted, though we may recognize certain ominous tendencies in this direction. It is plain that the alienation of the working people from the churches is in part the result of a systematic and energetic effort to separate them from the rest of the community and compact them in a class by themselves in the warfare with capital, or rather with the employing class. Industrial society is at present on something like a war basis, and the leaders of the labor army do not like to have their forces fraternize in any way with the enemy. It appears to them, therefore, good tactics to keep the working people out of all associations in which kindlier relations might be cultivated; and many of the denunciations of the churches are prompted by this policy. The aristocratic temper of the church is not the real objection; the more of real fraternity there was in it, the less they would like it. It would not be true to say that all labor leaders are governed by this purpose; perhaps it is not often consciously cherished; but the obvious logic of the maintenance of industrial society on a war basis must lead them in this direction. Such, then, are obstacles to the fraternization of classes which are found in the tempers of the less fortunate classes. There is just as much human nature in the under crust of society as in the upper crust. But it is the business of the Christian church to

break down all these obstacles, to bring these suspicious and antipathetic people all together in one fellowship, and teach them to respect one another and care for one another. To this separation, quite as truly as to that of an older day, we may apply Paul's words: "For he is our peace, who made both one, and brake down the middle wall of partition, . . . that he might create in himself of the twain one new man, so making peace; and might reconcile them both in one body unto God through the cross, having slain the enmity thereby." [1] The church that wrought this reconciliation in the olden time between Jews and Gentiles can do it to-day for capitalists and laborers, if it will only hold fast by the truth on which it is founded. And in order that it may do the work for which it exists, it must place itself firmly on this foundation.

It may thus be evident that the question of the constitution of the local church at the present day goes a great deal deeper than our disputes about polity and dogma and ceremonial. It is a question which strikes at the very heart of the social order; which challenges the principles of our conduct as social beings. The first question for any church to ask is, "Who is my neighbor?" That question must be answered in the Christian sense, and the whole regimen of the church's life must be conformed to the answer. If Christianity has a law for society, the church must first of all learn that law and obey it.

The relation of the church to the Kingdom of God is a matter concerning which it is necessary to have clear ideas. To a considerable extent it is a question of words, but there are, after all, important distinctions which we must learn to make. In one of the most inspiring books [2] of this generation, Dean Fremantle urges that the church is the inclusive word; that all departments of what is known as secular life are in reality departments of church life; that "the church ('the fulness of Him that filleth all in all') is the whole community of Christian people in the whole range of their life, and tends to embrace the whole world; and therefore that it cannot be adequately represented by com-

[1] Eph. ii. 14–16. [2] *The World as the Subject of Redemption.*

munities organized for public worship and its accessories. Why, then," he demands, "do we hear the words 'The Church,' or 'The Churches,' applied solely to bodies organized for public worship, doctrinal teaching, and a few adjuncts of beneficence? Why do historical writers constantly speak of acts that are those of the clergy alone as acts of the Church? Why do we find that, in nine cases out of ten, when 'The Church' is named, the clergy and the worshipping body (most commonly the clergy alone) are meant? . . . Each of the rings or circles of human society, the family, the communities which exist for the furtherance of science, of art, of social intercourse, of commerce, as well as for public worship, are essentially religious societies, and the Nation most of all. Why, then, are those societies still spoken of as secular or worldly, instead of the attempt being made to raise their spheres of action to the dignity of church functions, and their leaders to that of church ministers?" [1]

The central idea for which this book contends — the sacredness of all life, the essential religiousness of every kind of useful work — is not to be gainsaid; it is indeed part of the great constructive idea which is giving us all our new departures in theology as well as in practical Christian work. But it is a question whether the word church has not become so thoroughly fixed in its meaning that it cannot be stretched to cover all that Dean Fremantle tries to include under it. Will the old wine-skin hold the new wine? Is it not better to keep the word church for the "communities organized for public worship and its accessories," and to apply to "the whole community of Christian people, in all the range of their life," Christ's own phrase, the Kingdom of God, or the Kingdom of Heaven. It will be necessary, then, to show that it is possible and greatly desirable to widen the scope of the church, and make it touch the life of the people at many more points than it has hitherto done; and it will also be necessary to show that the church, so defined, — even when so enlarged, — is subordinate, in all respects, to

[1] Preface to the new edition, 1895.

the Kingdom of God; that it is a part, and not the whole, of that Kingdom.

It might be possible, following the suggestion of Dean Fremantle, to include under the term church all the spiritual and ethical interests of the community, and to conceive of charity and education, and even of art, as proper functions of the church; but the function of civil government involves methods and agencies that cannot well be identified with the church in fact or in name. Civil government must employ force, and the weapons of the church are not carnal. The state does not lose its divine character when it employs force; the powers that be are ordained of God, and they bear not the sword in vain,[1] but the work to which the state is called is a different kind of work from that to which the church is appointed, and it is essential to the effectiveness of each that the two functions be separated. The state with its political and retributive functions is an integral part of the Kingdom of God; and the duties to which it summons us are not less sacred than those to which the church calls us, but they are duties of a different nature, and must not be confused. So, at least, it seems to those of us who do not live under religious establishments. The Kingdom of God includes both state and church; it is, indeed, "the whole community of Christian people in the whole range of their life"; every part of that life is sacred, but there are some parts of it which are not wisely considered as functions of the church.

The church and its ministry are, then, a part, a vital part of the Kingdom of God, but they do not constitute that Kingdom. It is not the church and its righteousness that we are bidden to seek first, but the Kingdom of God and his righteousness. The church is auxiliary to the Kingdom, it is one of the means by which the Kingdom is brought in; but every Christian's first loyalty is to the Kingdom, and not to the church. The church, in its best estate, holds much the same relation to the Kingdom that the political party, at its best estate, holds to the govern-

[1] Rom. xiii. 1–6.

ment of the country; it is an instrument which men employ to secure the progress and the permanence of the Kingdom. Better, perhaps, we may say that it is the training school, ordained by God, in which men are fitted for the life of the Kingdom. The usefulness of the church is tested by observing the condition of the community in which it stands. If the life of the community is healthily affected by its presence its life is vindicated, otherwise it lacks credentials. By its fruits in the civic community its character must be judged. It is never an end in itself, it is a means to an end. The city which John saw in his vision, the New Jerusalem, which represents the perfected society that is to fill the earth at the latter day, was a city without a temple. All its life was sacred; its home life, its business life, its education, its art, its work, its play, were all consecrated. Men had learned the meaning of that hard saying, "Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God."[1] All work was done in the spirit of prayer; all callings were sacred. That city is coming down out of heaven from God even now; but it comes without observation; of its enduring temples one living stone after another is silently descending to its place, but long years are yet to pass before this process will be consummated; it is only in its idea, its promise, its elemental forces, and in certain beautiful beginnings, that this city is now here upon the earth; the actual society of the municipality or the commonwealth is yet a long way from the millennial perfection. And yet this promise, this ideal, is always before the mind of every well instructed servant of Christ. What he is chiefly working for and praying for is not the success of his church, or his denomination, or any ecclesiasticism whatever; it is the upbuilding of this Kingdom.

To this end the church is a divinely appointed means. As things now are, the spiritual interests must, to a certain extent, be specialized. In our northern climates the greenhouse and the nursery are important adjuncts of the garden and the orchard. Yet it is not by what is grown in the

[1] 1 Cor. x. 31.

greenhouse and the nursery that life is nourished, so much as by that which is planted out in the open air and in the broad fields. And the church, while the spiritual climate remains what it is, serves the Kingdom of Heaven in the same way; it affords a care and a culture in which the beautiful growths of the Kingdom may be made ready for planting out in the field of the world.[1]

It is necessary that religion should be specialized in institutions which are devoted to its interests. The problem is to make all life religious; but in order that it may become so, associations are needed whose function it shall be to cultivate religious ideas and feelings.

Electricity, we are told, pervades the whole earth and the whole atmosphere. It is everywhere about us; perhaps the time may come when we can make this *diffused* electricity do our chores and run our errands; but for the present we must have the power-house with the dynamos, where it is collected and concentrated and distributed to the places where it is wanted. And, in like manner, although the spirit of Christianity ought to pervade and to some extent does pervade the whole of the society in which we live, — though the Kingdom of Heaven, like the hidden leaven, is here, living and working upon the earth, — yet there is need that this influence be gathered up and concentrated in institutions formed for this special purpose, that its nature may be more distinctly seen, and its power more wisely directed.

As we study the laws of life, we find the higher orders of being distinguished by what the physiologists call an increasing specialization of function. "In the progress from the lower to the higher organisms," says Mr. Huxley, "there is a gradual differentiation of organs and of functions. Each function is separated into many parts, which are severally intrusted to distinct organs. To use the striking phrase of Milne-Edwards, 'In passing from low to high organisms there is a division of physiological labor.'"[2]

[1] I take the liberty of quoting here a few paragraphs from a small book of my own, obscurely published, entitled *The Church and the Kingdom.*

[2] *Encyc. Brit.*, Art. *Biology.*

Thus in the lower orders of sentient creatures the nervous system is diffused through the living mass, or distributed over its surface; but as the creatures rise in the scale, the nerves are gathered into knots or ganglions, and their function is gradually separated until in the vertebrates, and especially in man, you find the brain, a great central organ, safely housed in a strong cavity made for its protection, whence it moves and directs the whole body. The separation and specialization of the nervous function does not make the human body as a whole less sensitive or less responsive to nervous action than the bodies of the snails and the worms; the contrary is the fact. By concentration the nervous force is increased and intensified.

In the same manner, as society advances, the different social functions are specialized; this is likely to be more and more the case. And although religion ought to pervade and govern the whole of society, just as the nervous system pervades and governs the human body, yet religion, for this very reason, needs to be specialized in institutions of its own, as the brain is specialized and localized in the human body. It is thus that it gains power to move and direct human society.

This illustration may suggest to us the relation between the church and the Kingdom of Heaven. The Kingdom of Heaven is the entire social organism in its ideal perfection; the church is one of the organs, — the most central and important of them all, — having much the same relation to Christian society that the brain has to the body. The body is not all brain, but the brain is the seat of thought and feeling and motion. A body without a brain could not be a very effective instrument of the mind; society, without those specialized religious functions which are gathered up in the church, would not very readily receive and incarnate and distribute the gifts of the Spirit of God.

And yet the brain is of use only as it furnishes to all the other organs and parts of the body feeling and motion. It must make the eye sensitive to light, the tongue to flavors, the ear to sound, the hands and feet to the volitions

of the will which set them in motion. The brain is in one sense the master, in another sense the servant of the whole body. It helps to co-ordinate all the physical powers, and it supplies them all with the conditions by means of which their work is done. Suppose that the brain undertook to set up housekeeping on its own account; to look out for itself, and have little relation to the other parts of the body; to assume that the brain was the man, and that, so long as the brain was well developed, it mattered little about the other parts of the human economy. Is it not evident that any separation of the brain from the rest of the body would kill the brain as well as the rest of the body? The life and health of the brain are found only in ministering to the whole body.

In the same way is the church related to all the other parts of human society. Its life is in their life; it cannot live apart from them; it lives by what it gives to them; it has neither meaning nor justification, except in what it does to vitalize and spiritualize business and politics and amusement and art and literature and education and every other interest of society. The moment it draws apart and tries to set up a snug little ecclesiasticism with interests of its own, and a cultus all its own, and standards and sentiments of its own, and enjoyments of its own, — the moment it begins to teach men to be religious just for the sake of being religious, — that moment it becomes dead and accursed; it is worse than useless; it is a bane and a blight to all the society in which it stands.

These illustrations may enable us to see what are the true relations of the church to the Kingdom of God. And they will point out two errors, of an exactly opposite nature, both of which are too prevalent.

The first error is that of those to whom Christianity is churchism; those who separate the church from the rest of the world, and give their whole time and strength to exalting it, and building it up, caring little or nothing for the other departments of life; not wishing, or at any rate not trying, to establish any vital relations between it and those interests which men call secular. To these persons

the church is not a means to an end, but it is an end in itself. The church is not the channel through which the life of God flows into the world; it is the reservoir into which the tribute of the world is to flow for the honor of God. Humanity exists for the church, not the church for humanity. The great object is to make men into good churchmen, not to train churchmen to be good men.

The other error is that of those who think that, because it is the office of religion to mingle with and sanctify every department of human life, therefore there is no need that we should have any separate institutions of religion. This is much as if one should say, "Because we want the nervous influence diffused through every part of the human body, therefore we do not want any brain." This does not appear to be good philosophy. Is there not the same need of separate organs for the development and manifestation of the spiritual life in the social organism, that there is for the concentration and diffusion of nervous influence in the physical organism? They are not wise who disparage the function of the church, or imagine that we are likely to outgrow it, as we go on toward social perfection. We are just as likely to do without it as we are likely, in our ascent toward intellectual perfection, to dispense with brains, and return to the condition of the oyster, with the nervous system diffused through the whole molluscous mass.

This relation of the church to the Kingdom of God, as that of a vital part of the whole, is often but dimly comprehended. The stanch ecclesiastic often maintains toward his church precisely the same attitude that the partisan maintains toward his party. As the politician is often willing to sacrifice the interests of the nation to the success of his party, so the churchman often shows himself more than willing to put the interests of the Kingdom of Heaven in jeopardy for the aggrandizement of his sect. Not until the idea more widely prevails that every Christian's first loyalty is due, not to the church, not to any or all churches, but to the Kingdom of Heaven, and that

the churches are simply helps in the building of that Kingdom, shall we see any rapid progress in the Christianization of the world.

Those who have the care of churches find themselves, therefore, included in a larger organism which claims their constant interest. This is the community in which they live, and the commonwealth of which they are citizens. This larger society, with its government, its political machinery, its industrial and commercial organizations, its educational and charitable institutions, its groups of artists and writers, its manifold social life, — all this is the field of their labor. What they are there, as a church, to think of and work for, is nothing less than this, — that all this complex, highly organized life may be redeemed, regenerated, sanctified. That is the ideal always before their thought. Whatever kind of work will help toward this consummation is lawful: that which does not clearly tend in this direction is of small account. They pray, every day, "Thy Kingdom come," and their labors must tally with their prayers. What they do in and through the church will be done with the Christianization of this society constantly in view. If they should succeed in building up their church in numbers, in wealth, in social position; if its individuals maintained a good degree of personal integrity, and its families were nurtured in domestic purity, and if, at the same time, the community round about them were steadily deteriorating; if its politics were becoming more corrupt; if its laws were more and more disregarded; if its business methods were increasingly tricky; if the chasm between employers and employed were widening and deepening; if its society were sinking into profounder depths of vanity and frivolity; if its amusements were degenerating from recreation toward dissipation, — then the satisfaction with which these churchmen recounted the details of their church work should, it would seem, be greatly chastened by the spectacle of the sinking civilization round about them. It may be questioned whether they ought to be very comfortable in their own little sheepfold, with the flock ever so well

shepherded, if evil were raging and triumphing in the community round about them.

In truth, however, it is hardly possible that they should be able, by the most strenuous exertions, to maintain such a contrast between their religious society and the rest of the community. The ethical standards, the social sentiments of the outside world will surely affect the congregation; no separation between those within and those without the fold can be secured which will prevent the church life from being constantly and profoundly influenced by the thought and the life of the political and the commercial and the industrial world round about. They cannot save the church from decadence unless they can save the community from deterioration. The churches are, indeed, the salt of the earth; but the salt is for the preservation of society. The church is not in the world to save itself, but to save the world; and when it exhibits no power to regenerate the community in which it stands, it is clear that the salt has lost its savor, and is good for nothing but to be cast out and trodden under foot of men. "Ye are the light of the world," said the Master to his disciples. But when no radiance streams out through the windows of the church, lighting up the spaces round about, it is to be feared that the light which is in it is darkness. And how great is that darkness!

It is impossible, therefore, to segregate the church from the community. The very function of the church is found in its organic relation to the community. It is no more possible to have a sound church in a decaying community than it is to have pure air within our garden walls while the surrounding region is infested with malaria. The church must either be pouring a steady stream of saving power into the community, or it will be receiving a steady stream of poisonous and debilitating influences from the community. The current will go one way or the other. If the church is not to the community a savor of life unto life, the community will be to the church a savor of death unto death. Indeed, in spite of our best exertions, our most vigorous churches do feel continually these deadly

influences from the materialism of the outside world. It is hard to hold up the standards of fidelity and honor before the thought of the young men, when the methods of politics and of business are generally disreputable; when great fortunes are made, if not by downright dishonesty, at least by a cynical disregard of the rights of the weak; when honor and humanity are sacrificed to greed; when the spoils of office are selfishly sought and corruptly distributed; when the oath of office is lightly taken and apparently forgotten, when the sense of public duty is obscured by party passion or personal ambition. Such methods are by no means universal, but where they are more or less common, and there is no effective public opinion to denounce and resist them, and those who practise them lose no credit among their neighbors, but are pointed to as the successful men of the community, the efforts of the teacher and the preacher to make the young believe in things honorable and true and of good report will be laborious and often ineffectual.

If the church wishes to save itself from extinction, then, it must send out its light and its truth into the community. If it does not wish to be pulled down into the mire itself it must lift up the community to a higher plane of thought and action. It is childish to suppose that we can shut ourselves within our little conventicles and sing and pray and have a happy time all by ourselves, saving our own souls, and letting the great roaring world outside go on its way to destruction. Nor is it enough to go out now and then, and pull a few of the passers-by into our conventicles to save them. Such evangelism is utterly inadequate. It misses the true function of the church by as much as the sanitary engineer would miss the problem of curing a malarious district, if he should try to catch the air in basketfuls and treat it with disinfectants.

If this truth is many times repeated, it is because it is one of the things that most need to be said, and one of the things most easily misconceived and most constantly forgotten. It is to be feared that the idea of the Church still generally prevailing is that of an institution into which men

are withdrawn, as much as possible, from knowledge of or contact with the world outside. "Come out from among them and be separate," is still the classical text. In many churches there is a strong sentiment requiring the minister to make but little reference in his teaching to the affairs of daily life. "We have enough of that," say these pious folk, "in our week-days; when we come to church, we want to stop thinking about this world and think about heaven; we want to sing hymns and pray, and be soothed and comforted by purely spiritual ministrations." Whether such people have been born again we may not venture to judge, but it is certain that they have not seen the Kingdom of God; that they would not know it if they should see it; that they do not even know where to look for it. Of that great realm to which their superior loyalty is due, which their Master bids them seek first, they in their unctuous sentimentalism are utterly oblivious.

It scarcely needs to be said that the whole theory of Pastoral Theology is revolutionized by this conception of the relation of the church to the Kingdom. If the church is an instrument, and not an end, a great many of the theories and practices now prevailing will need to be reconsidered.

CHAPTER III

THE PASTOR

THE names by which the minister is known among his parishioners are somewhat significant. Rector and Dominie describe him as a ruler of his congregation; Parson points him out as the Person, by eminence, of the community; Elder represents him as proving a maturity which in the primitive church may have belonged to him; Preacher, which appears to be the official title in the Methodist Episcopal Church, misses that part of the minister's function with which we are concerned; Father, the familiar designation by which Roman Catholics address their minister is affectionate, but somewhat lacking in fitness when applied to one who knows only by observation or by hearsay what the word means; "Priest" they used sometimes to call the New England minister; but that term was a stigma, invented by those who hated the standing order; the hiss of the sibilant with which it closes is distinctly audible.

"St. Paul," says Bishop Burnet, "does also call churchmen by the name of builders, and gives to the Apostles the title of master-builders. This imports both hard and patient labor, and likewise great care and exactness in it, for want of which the building will be not only exposed to the injuries of weather, but will quickly tumble down; and it gives us to understand that those who carry this title ought to study well the great rule by which they must carry on the interest of religion, so that they may build up their people in their most holy faith so as to be a building fitly framed together. They are also called laborers in God's husbandry, laborers in his vineyard and harvest, who are to sow, plant, and water, and cultivate

the soil of the church. This imports a continual return of daily and hard labor, which requires both pain and diligence. They are also called soldiers, men that did war and fight against the powers of darkness. The fatigue, the dangers and difficulties, of that state of life are so well understood that no application is necessary to make them more sensible.[1] "

The name by which the New England minister wished to be known, the official title by which he has always been known, is, perhaps, the best name of all, — the Pastor. This is the name by which our Lord loved to describe himself. "I am the Good Shepherd," he said; and in the new version we find a statement about his relation to his flock which startles us by its boldness: "I am the Good Shepherd; and I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father."[2] The intimacy between Christ and his people, on the one hand, is the same kind of intimacy as that between Christ and the Father, on the other. All that this means we may not try to tell, but it must signify a very near and dear relation between the shepherd and the flock. If this term may be adopted by an under shepherd, it must have a deep and tender signification.

"He calleth his own sheep by name, and leadeth them out. When he hath put forth all his own, he goeth before them, and the sheep follow him, for they know his voice. And a stranger will they not follow, but will flee from him, for they know not the voice of strangers."[3] This is the parable which Jesus spake unto his disciples. It is said that they did not understand it. It is to be feared that it has been very imperfectly understood by many who have come after them. The Master's words suggest a close and sacred friendship between the shepherd and his flock. He calls them, and they know his voice. His relation to them is not merely that of teacher with pupil nor of master with servant, but of friend with friend. A large part of his work among them is to be

[1] *Of the Pastoral Care*, in *The Clergymen's Instructor*, p. 92.
[2] John x. 14, 15. [3] John x. 3–5.

wrought through familiar association and personal influence. His chief function is that of teacher; but their love for him becomes the solvent and the medium of the truth which he imparts. "We can sum up the fundamental idea of the ministry of the church at the present day in the conception of the scriptural ποιμήν. 'Shepherd' brings out the idea of pre-eminence above the rest of the church, the dignity of the position, but at the same time it brings out also its aspect of *duty*, the obligation which he owes to the church, and his responsibility to the Lord of the Church; moreover, both aspects, that of dignity and that of duty, are seen united in the shepherd by the tenderest bond, the bond of love or of mutual attachment. The shepherd's *dignity* is not one of lordly command, but of benevolent guidance; the shepherd's *duty* is not one of servile herding and hireling labor, but of cherishing and tending." [1]

It has just been said that the title of priest was ill-naturedly applied to the pastors of New England by those who did not love them. The word imputed to them the habit of assuming sacerdotal functions, the tendency to be lords over God's heritage. Doubtless the imputation bore some color of truth. The New England ministers at one time had more power than was good for them, and they were only men. There is no better opening for a pope than the Congregational system offers to a strong man in a church composed of weak or ignorant members. Nevertheless, the sacerdotal assumptions of these pastors were openly at war with their own theory of the ministry. By that theory the minister is the servant of his people; from them his office is derived; he has no spiritual rights and powers that are not shared by the humblest member of his flock. Whatever of clerical authority or extra-human agency the word "priest" connotes is foreign to that conception of the ministry upon which the New England churches were founded.

It is true, however, that some Christian ministers con-

[1] *Pastoral Theology of the New Testament*, by J. T. Beck, D.D., Edinburgh ed., Trans.

sider and describe themselves as priests; it is the official title of the second order of the Anglican Church; Charles Kingsley called himself a priest, and so do multitudes of the best men in the same communion. The term implies a distinction of functions and powers between the clergy and the laity; it involves questions with which we cannot adequately deal.

Some of those who call themselves priests maintain, to use the language of one of them, that "within the Apostolic Church all are priests. There is no sacerdotal caste, as some opponents of Catholic doctrine have imagined the church to create, — performing religious offices for a secular laity. The contrast between clergy and laity is that between a higher and a lower degree in the priesthood. This is implied in the ancient title of 'Ordination,' and of 'Holy Orders,' which bear witness to the fact that the difference between clergy and laity is one of function and arrangement and mutual relations, not a difference of fundamental opposites. If wilfully severed from the faithful laity, the clergy would have no right to act in the name of Christ. Their priestly ministries are those of the whole body, performed through them as its natural organs."[1] This view differs widely from that which regards the Christian minister as belonging to a separate caste. On the other hand it differs not less widely from the theory that the minister has no powers that do not belong to his brethren, and that he owes his official function and leadership to their choice. For the higher and lower degree in the priesthood, to which this writer calls attention, marks an indelible distinction between clergy and laity, and supposes the former to be invested with powers which the latter may not exercise. This is a conception which does not seem to have prevailed in the early church; as Dr. Hatch has shown, preaching, the exercise of discipline, and the administration of baptism and the Eucharist, were all practised by laymen in the first two centuries.[2] These duties were usually performed by the president or

[1] *The Faith of the Gospel*, by Arthur James Mason, pp. 255, 256.
[2] *The Organization of the Early Churches*, Lect. V.

leader of the congregation; but when occasion demanded, laymen also performed them. The assumption of the priestly prerogative was a later development. Dr. Fairbairn points out this change: —

"In all that is said concerning the office, in the words either of our Lord or of his apostles, not a hint is dropped which would bespeak for the ministers of the Gospel the character of a secret-loving, wonder-working priesthood. And when, a few centuries after the gospel era, we light upon descriptions which present them in such a character, one cannot but be sensible of a huge discrepance between them and the representations of Scripture. It seems as if an essentially new office had come into being, rather than the original office perpetuated with certain slight modifications. Listen, for example, to Chrysostom's description of what he calls the glory of the Christian priesthood: 'The priesthood, indeed, is discharged upon earth, but it takes rank with heavenly appointments, and deservedly does so. For this office has been ordained not by a man, nor by an angel, nor by an archangel, nor by any created power, but by the Paraclete himself, who has laid hold on men still abiding in the flesh to perpetuate the ministry of angels. And therefore should the priest, as standing in the heavenly regions amid those higher intelligences, be as pure as they are. Terrible, indeed, yea, most awful, were even the things which preceded the Gospel, such as the bells, the pomegranates, the stones in the breastplate, the mitre, etc., the holy of holies, the profound silence that reigned within. But when the things belonging to the gospel are considered, those others will be found little, and so also what is said concerning the law, however truly it may be spoken: "That which was glorious has no glory by reason of that which excelleth." And when you see the Lord that has been slain, and now lies before you, and the priest bending over the victim, and interceding, and all dyed with that precious blood, do you still reckon yourself to be with men and still standing on the earth? Do you not rather feel transplanted into heaven, and, casting aside all fleshly thoughts and feelings, dost thou

not with thy naked soul and thy pure mind behold the things of heaven? O the marvel! O the philanthropy of God! He who is seated above with the Father is at that moment held by the hands of all, and to those that are willing gives himself to be clasped and received; all which they do through the eyes of faith!' He then refers to the action of Elias on Carmel, declaring that of the Christian priest to be much greater, and he asks: 'Who that is not absolutely mad or beside himself could slight so dreadful a mystery? Are you ignorant that the soul of man could never have borne the fire of such a sacrifice, and that all should have utterly perished had there not been the mighty help of the grace of God?' Such was what constituted, in Chrysostom's view, the peculiar glory of the Christian ministry; and he proceeds in the same magniloquent style to enlarge on the pre-eminent dignity and power connected with it in its prerogative to bind and to loose souls, to forgive or retain sins, to purge men through baptism and other rites from all stains of pollution and send them pure and holy into the heavenly mansions. All that is, of course, priestly work; work in which the officiating minister has something to offer for the people, and something by virtue of his office to procure for them; benefits, indeed, so great, so wonderful, so incomparably precious, that the typical ministrations of the old priesthood, and the benefits accruing from them to the people, were completely thrown into the shade. Now this is a view of pastoral work on which New Testament Scripture is not only silent, but against which it virtually protests. The service which it associates with the ministry of the gospel is one that employs itself not with presenting a sacrifice for men, but in persuading them to believe in a sacrifice already offered, and through that promoting in them a work of personal reconciliation with God, and growing meetness for his presence and glory."[1]

This extract clearly presents the contrast between the sacerdotal theory of the ministry and the theory generally accepted by the reformed Churches. Yet even in these

[1] *Pastoral Theology*, pp. 47–49.

churches there are survivals of the sacerdotal principle, in the belief that none but an ordained clergyman can administer the sacraments or pronounce the benediction. Thus one of the stanchest of the Puritans, Professor Austin Phelps, in his lectures on the *Theory of Preaching*, recognizes the benediction as a sacerdotal act, and urges its retention on this ground. He says: —

"It is the only act of clerical prerogative except the administration of the ordinances, in which the idea of clerical mediatorship is retained. The sacerdotal theory of it does no harm to either preacher or people. . . . Often the final effect of song and sermon and rehearsal of God's word is to excite a profound feeling of dependence, of which a craving for the blessing of a 'man of God' is the natural sequence. The intervention of a solitary human voice between the silent assembly and God, speaking in his name, and pronouncing his blessing upon them, becomes a relief to their wrought-up emotions. They feel the naturalness of it. They volunteer to clothe it with the authority of their own devotional desires. It is an act in which the preacher is not as other men. He is invested by the wants of the people with a mediatorial office. He is an intercessor by divine appointment and by popular choice. The people will have it so. . . . Time has indeed wrought revolutionary changes in the ancient theory of worship. We will not ignore them. But it has not destroyed, nor essentially impaired that instinct of human nature which exalts a teacher of religion above other men, and often invests his service with a mediatorial significance. The one thing in which our Congregational society recognizes that instinct and in which the people, if left alone to follow their own religious intuitions, will certainly obey it, is this act of pastoral benediction. We are in no danger of an abuse of it in the direction of sacerdotal arrogance. We cannot afford to spare it. It is not wise to sacrifice it to ecclesiastical theory. Human nature craves it, and in some form will have it. For the want of it and some things kindred to it, Congregational and Presbyterian churches are losing their hold upon certain materials in the con-

stituency of churches which by hereditary affinities belong to them." [1]

This plea for a slight infusion of the sacerdotal element coming out of the heart of independency, may be regarded as significant. Some of the facts which it adduces are indubitable, whatever may be the interpretation put upon them. The craving of men for the intervention of some person or power between themselves and God cannot be denied. Just how far this craving is to be encouraged is a question which the hierarchical churches commonly answer in one way, and the reformed churches in another way. The fact that men want some kind of human mediatorship may not be a conclusive reason for offering it to them. Is it a natural or an artificial want? Does it grow out of a true conception of the Father in heaven, or out of a heathen conception of him?

Still, if it be true that the minister possesses any mediatorial function, even the slightest, he ought to exercise it to the fullest extent. If his office empower him to bless his parishioners, or to forgive their sins, or to offer sacrifices for them, let him discharge, with all fidelity, the duties of his office. If his office confer upon him no such exclusive power, it is better not to go through the forms of it, no matter how much the people may crave it, nor how many of them may go over to the hierarchical communions in search of it. An assumption, whether open or covert, of powers that do not belong to him will not be found, in the long run, to promote the influence of any pastor.

So far as the form of the benediction is concerned, it seems to be a slight matter, and yet it is not difficult to preserve the dignified and beautiful ceremony without employing language which implies sacerdotal functions. The benediction may be a prayer, in which the preacher identifies himself with the congregation. "The grace of the Lord Jesus Christ be with us all" is a form of words no less impressive or significant than that which implies equality with the Apostles. It appears to answer

[1] *Op. cit.*, pp. 502–504.

all the ends of reverence for which Professor Phelps is pleading, while it avoids an assumption which, though it is a little one, is repugnant to the feelings of some of the ministers of Christ.

It will be said that the minister, in these acts which have a sacerdotal color, is not speaking for himself; that he is the mouthpiece of the church; that he is conveying the grace which is committed to the whole church; that he should recognize himself only as the instrument or channel through whom that grace is imparted.[1] That this is the view taken by multitudes of devout men cannot be denied. There are many who call themselves priests who are as humble and self-distrustful as any men on earth. It is not assumed, in this discussion, that the sacerdotal theory is inconsistent with devoted and heroic Christian service. The whole history of the Christian Church contradicts such an assumption. But it is important that every pastor should have a clear understanding with himself about the matter; that he should know exactly what his functions are, and that he should make his conduct conform to his theory. And those of us who do accept the reformed doctrine[2] can do no better than frankly and fully to accept the logic of our theory and utterly to refuse to take upon ourselves any prerogatives or privileges by which we may seem to be separated from our brethren in the churches. We are *ministers* of the churches, and we are supposed to have enough knowledge of Latin to know what the word "minister" means. For those who adopt this theory, it is well to avoid, so far as they can

[1] "Wo die Kirche aber ein solches Wort hat, da ist auch ihr Thun nicht ein blosses Wünschen und Beten, nicht ein Wunschsegen bloss, wie Luther sagt, sondern ein Thatsegen, sich fruchtbar erweisend an Jedem, der in solches gottgeordnetes Verhältniss tritt und den Segen desselben von Hertzen ergreift." — Harnack, *Geschichte und Theorie der Predigt und der Seelsorge*, 512.

[2] "Le ministère ecclésiastique serait la consécration, faite sous certaines conditions, de quelques membres du troupeau chrétien à s'occuper spécialement, mais non à l'exclusion d'aucuns autres, de l'administration du culte, et de la conduite des âmes. Une société religieuse peut d'ailleurs régler que les solennités qui la reunissent, seront présidées exclusivement par ces hommes spéciaux qu'on appelle ministres ou pasteurs." — Vinet, *Théologie Pastorale*, p. 41.

do so without rudeness, everything which implies ministerial privilege. "Christianity," says a great authority, "allows no place to a tribe of priests, ordained to direct other men, as under religious pupilage, having exclusive charge to supply men's needs, in respect to God and divine things. While the Gospel removes whatever separates men from God, it also calls men to fellowship with God through Christ; it takes away, moreover, every barrier which separates men from one another in respect of their highest interests. All have the same High Priest and Mediator through whom all, as reconciled and united to God, have themselves become a sacerdotal and spiritual race; the same King, the same celestial Master and Teacher, through whom all have become wise unto God; the same faith, the same hope, the same spirit, by which all are animated; the same oracle in the heart of all, — the voice of the Spirit proceeding from the Father, — all citizens of the same celestial Kingdom. There were here neither laics nor ecclesiastics; but all, so far as they were Christians, were, in their interior life and state, dead to whatever there was in the world that was contrary to God, and were animated by the Spirit of God. Who might arrogate to himself, what an inspired apostle durst not, to domineer over the faith of Christians? The office of teaching was not exclusively conferred on one man or many; but every believer who might feel himself called might speak a word in the assembled church for the common edification." [1]

By our theory sacerdotal authority does not belong to us as pastors. The kind of power to forgive sins which is claimed by the priest under the Roman or the High Anglican rite is not ours, nor anything akin to it. Nevertheless, there is a certain priesthood which is shared by all believers. We are a kingdom of priests. The author of the Epistle to the Hebrews shows that there is a higher priesthood than that which is official or ecclesiastical; a priesthood like that of Melchisedec; a priesthood whose basis is high and benign character. There are priests who are made,

[1] Neander, *Allgemeine Geschichte der christlichen Religion und Kirche*, Vol. I. p. 177.

"not after the law of a carnal commandment" (for so the sacred writer characterizes the Levitical ecclesiasticism), "but after the power of an endless life," the eternal life, whose elements are righteousness and peace and joy in the Holy Ghost. Every good man, in whom the life of God is dwelling, through whom the love of God is manifested, is in the Christian sense of the word a priest; he has a work of reconciliation to do; he is called to reconcile men to themselves and to one another, and to God. Men are often at war with themselves; the law in the members fights against the law in the mind; there is need of the communication to them of a larger life in which these contradictions and conflicts shall be reconciled. So also are they at strife with one another, and the good offices of a daysman are needed to bring them together. So also are they estranged from their Father in heaven, and in deepest need of being led back to him in the ways of trustful reverence and obedience. Here, now, is a work of mediation in which men can help one another. It is for this work that Christians are made priests unto God. But this is no official function; it is wrought by influences which are purely spiritual; it is the love of God, shed abroad in the good man's heart, incarnated in his life, which gives him the power to do this work.

There is also a Christian priesthood of sympathy. We are permitted to bear one another's burdens both of sin and of sorrow. The guilt of my sin no man can share, but the misery of it, the shame of it, my brother may share. And in all our cares and conflicts and woes the sympathy of those in whom we love and confide is often a great alleviation. The best offices of the Roman confessional have been wrought through this power of sympathy. When the priest is a wise and large-hearted man, his words of gentle consideration and firm counsel are often the very words of life. But it is not the officialism of his counsel that makes it efficacious: it is the truth and love of God that are in it.

To this spiritual priesthood, this priesthood of Christly character, the pastor is certainly called. The ministry of

reconciliation, the ministry of sympathy, will enlist his highest powers. No matter what view he may take of his office, the real value of his service to his people will be found in his personal and spiritual, rather than in his formal and ecclesiastical relations to them. His usefulness among them will be due not to any powers by which he is elevated above them or separated from them, but to a character which in the fullest sense he shares with them. He is the servant of a Master whose work for his disciples is done, not by being made unlike his brethren, but by becoming identified with them. If the mind of Christ is in him, his word will be with power, no matter how little claim he may make to superior dignity. If that character is wanting to him, the attribution of priestly rank will not add anything essential to his influence. It was said of our Master, that when he had finished his Sermon on the Mount, "the multitudes were astonished at his teaching, for he taught them as one having authority, and not as the scribes."[1] The one thing that the people knew about him was that he did not speak officially: there was no ecclesiasticism behind him to give weight to his words, and yet there was an authority in them which they had never felt before. His ministry, in all its phases, derived its efficacy, not from the law of a carnal commandment, but from the power of an endless life. And the ministry of every true pastor will draw its power from the same source.

This brings us to the consideration of the question of the pastoral rule over the flock. What shall be said of his governmental prerogatives? If he has no sacerdotal functions, can we affirm that he has no power as a ruler to direct the conduct of those under his charge? Words of the apostles are supposed to imply pastoral authority: "Obey them that have the rule over you, and submit to them; for they watch in behalf of your souls, as they that shall give account."[2] "Likewise, ye younger, be subject unto the elder."[3] Passages from the early Fathers bear

[1] Matt. vii. 28, 29. [2] Heb. xiii. 17.
[3] 1 Pet. v. 5.

the same significance.[1] But this does not necessarily imply anything more than that wholesome subordination which is the condition of all concerted action. It does not argue any hierarchical powers, pertaining to the ministry as a separate and permanent order. The members of any association owe to the officers, whom they have chosen to take the direction of their affairs, respect and co-operation. The subjection and submission enjoined in the passages quoted above may mean no more than this. The words of Jesus are not to be forgotten: "But be not ye called Rabbi; for one is your teacher, and all ye are brethren. And call no man your father on the earth; for one is your Father, which is in heaven. Neither be ye called masters; for one is your Master, even the Christ. But he that is greatest among you shall be your servant."[2] This seems to point to a genuine democracy as the social foundation of the church. But democracy is not anarchy; it implies order and subordination and leadership. And most of the New Testament passages which refer to the government of the church "agree in connoting primarily the idea of presidency or leadership."[3] This is the very conception of the pastorate which the present conditions are tending to emphasize. For as a learning church needs a teacher, and a feeding church needs a pastor, so a working church needs a leader. It is not as a lord over God's heritage, but as a wise organizer and guide of the working body that the pastor is appointed to rule the church. The ἐπίσκοπος was the superintendent or overseer of the early church; the same term had been employed by the Greeks to describe officers of private associations and also of municipalities; the ἐπίσκοποι were persons to whom authority had been delegated by the bodies over which they presided. That the church must be to this extent an orderly association; that those who are called to the leadership should be loyally followed by those who call them; that their administration should be firm and consistent and fearless, and that the spirit and traditions of the organi-

[1] Hatch's *Organization of the Early Christian Churches*, p. 113, note.
[2] Matt. xxiii. 8–11. [3] Hatch, *cit. sup.*

zation should conspire to maintain this order, — such is the logic of all human co-operation. The pastor of a working church is the leader, and he should take the lead, and steadily maintain it. The initiative belongs to him, and the support of the church is due to him. If he is not capable of such leadership, the church should not have chosen him, and should now, as soon as it can safely and kindly do so, replace him by one who can lead. But, having chosen such a leader, the church owes him a prompt and hearty following. This is not to say that nothing which he proposes is ever to be questioned or criticised; if he is a wise pastor, he will welcome any ingenuous criticisms; but the fact remains that in any working organization there must be trusted leadership and willing co-operation; and those who are chosen as leaders must be able to count on the harmonious co-working of all the rest.

Taking the lowest conception of the pastor's rank and dignity, he is entitled, therefore, to a certain deference as the one to whose hands the administration of the church has in an especial degree been confided. If his authority is delegated, still it is delegated authority, and as such ought to be respected.

Other theories of the office impute to the pastor a larger power. Those who find in the Christian minister a sacerdotal character are compelled, of course, to ascribe to him a kind of authority altogether different from that of which we have been speaking. Those who suppose that the sacraments are necessary to salvation, and that the minister has the power to give or withhold the sacraments, clothe him with a power which he is able to wield with irresistible effect in the government of the church. To such a priesthood the rule of the church must exclusively belong; the laity are there not to rule, but to be ruled.

But even when sacerdotal powers are denied, there is sometimes a conception of pastoral power which separates the minister from his flock, and clothes him with essential governmental rights and dignities. In all such cases, however, the assumption of superiority may well be declined. The wise pastor will not, whatever may be his

theory of his office, undertake to overbear the judgment of his parishioners by force of his prerogative. Even if he suppose himself to belong to a different order from theirs, his wisdom will be shown in understating that fact, and in putting himself on a basis of equality with them. His problem is to secure their co-operation with himself in Christian labor. An arbitrary assertion of authority is not the best method of accomplishing this. He must convince their reason and get the consent of their judgment. His authority must be confirmed by the methods of influence.

A familiar maxim declares that "governments derive their just powers from the consent of the governed." The accuracy of this proposition may be challenged. "Just powers" are not the creation of majorities. But this much is true — that governments derive their *effective* powers from the consent of the governed. Even the despotisms reign by consent of their subjects. And it can be no otherwise with the pastoral authority. It is only effective when it is "broad based upon the people's will."

The day of absolutism in government has gone by. One or two European rulers still continue to assert an unlimited prerogative, but the whole world listens with a smile to their presumption, and knows that they will keep well within the limit of the popular approval. Representative legislatures, in almost all states, have assumed the chief control of the national exchequer. The power of the purse is in the hands of the people.

Even the papal government shows many signs of sensitiveness to popular opinion. The Pope is infallible and supreme, by decree of the Vatican Council; but the present Pope, with these vastly reinforced prerogatives, shows himself to be far more closely identified with the people than any of his predecessors. Even to him it is apparent that persuasion is stronger than coercion; that if he would keep his place at the head of the church he must lead his flock, not drive them. That indeed would seem to be the pastoral method. "He called his own sheep by name, and *leadeth them out.*" There is a whip for the horse, and a bridle for the ass, and a rod for the fool's

back, but sheep are not well shepherded by any of these coercions.

Considerations of this nature are urged, with considerable force, by one who lately adorned the episcopal office. "*We have no question,*" says Bishop Bedell, "*of the truth of the Divine appointment of our ministry, and that Christ himself directed the mode of its perpetuation by a tactual succession unbroken from apostolic days.* And inasmuch as it is true it is to be inculcated. Judiciously taught it will benefit a congregation; and a right appreciation of it will also increase our solemn sense of responsibility to God, and of obligation to be faithful to souls whom he has committed to our care. But, injudiciously obtruded, tenaciously insisted on, forced upon unwilling ears, and presented in such a manner as to lead our people to think that we feel ourselves elevated by divine intention beyond their reach and beyond their sympathies, and, more especially, if the cherishing of such an idea should separate us in the least degree from perfect unity of feeling with the people of our charge, this idea of clerical authority will annihilate our power. While, then, theoretically, our divine appointment is an element of power; practically under prevailing sentiments it will not be an element of influence. . . . Nothing remains from the conflicts of the clergy with past generations but *clerical character.* The clergy have no spiritual power apart from their moral influence; that idea, although once maintained, has disappeared. They have no sacramental miracle by which to enforce a tyranny over conscience. That idea, once held, has been exploded. Even their divine Ordination, their right as heavenly ambassadors by virtue of office divinely bestowed (as I have said) has been thrust out of sight by the hurry of new and false ideas. So that, practically, nothing remains to be a source of clerical influence in this age, except individual clerical character. Nor need we desire any other influence."[1] Whatever may be said of the logic of this argument, the practical wisdom of the conclusion cannot be disputed.

[1] *The Pastor,* pp. 24, 25.

CHAPTER IV

THE CALL TO THE PASTORATE

THE call to the work of the ministry, and the training of the minister for his work, are subjects which do not come within the scope of this treatise. It is necessary, however, to refer in a general way to the nature of the minister's call, because of the conceptions of his work which grow out of it.

We have found reasons for denying to the pastor sacerdotal or hierarchical functions; we regard him in one aspect as the servant, and in another as the leader of the church, — as one who ministers to the people in holy things, and who superintends and guides them in their work. There is, however, a higher relation which must never be obscured. The pastor is not only the minister of the Church, he is also, and first of all, the minister of Christ. In some important sense he must derive his authority and power from the Head of the church. Between these conceptions confusion is apt to arise.

It may help us to solve this difficulty if we remember that every man is called of God to holy and Christly service. Let us hear the judicious Fairbairn: —

"It is a fundamental principle in Christianity that there is nothing absolutely peculiar to any one who has a place in the true church. Among its members there is room only for relative distinctions, or for differences in degree, not in kind. It is a consequence of the vital union of true believers to Christ by virtue of which there belongs to all the same spiritual standing, the same privileges and prospects, and, as a matter of course, the same general obligations of duty. If every sincere Christian can say,

'I am one with Christ and have a personal interest in all that is his,' there can manifestly be no *essential* difference between him and other believers; and whatever may distinguish any one in particular, either as regards the *call* to work, or the *capacity* for work, in the Lord's service, it must in kind belong to the whole community of the faithful, or else form but a subordinate characteristic. The ministry itself in its distinctive prerogatives and functions is but the special embodiment and exhibition of those which pertain inherently to the church as Christ's spiritual body. And the moment any one recognizes himself to be a living member of this body, it thenceforth becomes, not his right merely, but his bounden duty, to consider what part of its collective responsibilities lies at his door, or what part of its common vocation he should apply himself in some specific manner to fulfil. . . . The church collectively is the habitation of the Spirit; so is the individual believer. The works, which, as a believer, he is called to do in order to make his calling and election sure must be works of God; and for one and all of them he needs the illuminating and strengthening agency of the Holy Spirit. No Christian parent within the private walks of domestic life can fulfil his obligations in regard to the godly upbringing of his children; no Christian philanthropist, yearning over the miserable and degraded multitudes around him, can discharge the labors of love which the mercies of God in Christ impel him to undertake in their behalf; no solitary individual, even, warring in his personal experiences with the solicitations of the flesh and of the power of evil in the world, can resist, and stand fast, and do the will of God, except by receiving gifts of grace to qualify him for the work, and to render the work itself serviceable to the end toward which it is directed. In short, all who would serve their generation according to the will of God *must* stand in living connection with the heavenly world. Their calling as the Lord's servants warrants them to expect, and, if they succeed in that calling, their success proves them to have received, grace for spiritual work; in which re-

spect, therefore, they are vessels of honor fitted for the Master's use, and partakers of the blessing."[1]

Is it not possible to go further than this, and say that men are called of God not only to work which is distinctively religious, but to all other kinds of honest and beneficent work? Is not every man who helps to increase the sum total of human welfare a co-worker with God? Has any man a right to engage in any kind of labor in any other than a consecrated spirit? Is the work of the ministry distinguished in this respect from the work of the teacher, or the artist, or the mechanic? "Whatsoever ye do, do it heartily, as unto the Lord, and not unto men, for ye serve the Lord Christ." This is the apostolic conception. That every good man's work is a divine vocation is what he ought to believe. But the evidence that God has called him to this work must be gathered from various sources. It will not do for him to depend on supposed intimations and impressions; these are often misleading. A strong inclination to undertake the work is, indeed, the primary indication of a divine call. Where such an inclination to the work does not exist in the man's heart, there is no evidence that God has called him to the work.

But an inclination is not enough. There must be a love of the work itself, — not a hankering after its perquisites, the position it offers, the gains and emoluments it promises. In the case of the ministry there must be a genuine passion for righteousness, and a strong desire to lead men into the knowledge and the joy of the Lord, and an unconquerable faith in the Kingdom that cannot be moved.

There must also be a reasonable assurance on the part of the candidate that he possesses the qualifications of body and mind and heart for which this work specially calls. It is manifest that the mental and social equipment for a salesman or a banker or a draughtsman would be different from that required in a minister; and a man ought to be able to judge his own abilities, and to determine

[1] *Pastoral Theology*, pp. 62–66.

whether he possesses a natural fitness for the work of the ministry.

When any man can answer these questions satisfactorily, what is sometimes described as the *inward* call may be regarded as sufficient. But in every vocation the *inward* call must be corrected or confirmed by the outward call. If a man thinks himself called to the vocation of a teacher or an engineer, and, after his best exertions in this direction, can get no one to employ him in his chosen work, it is rational for him to conclude that he is mistaken in regard to the call. So if a man thinks himself called to preach, and can find no one who wishes to hear him preach, he ought to decide that the inward call was misunderstood. Thus it is plain that, whatever a man's inward impulses may be, he is compelled to test his inspirations by the judgment of his fellow men. And the Christian Church has wisely provided that this double test shall be applied. No minister ought to undertake the work unless he believes that he has a divine vocation; but he ought to submit this conviction of his to the approval of his brethren. Whether this approval is given by the church that calls him, or by the presbytery, or by the conference, or by the bishop, is a secondary matter; it is well that other clear and judicious minds should confirm his choice and send him forth with their blessing into the work of the ministry.

Thus it is clear that the minister is both the servant of the church and the ambassador of Christ. This twofold relation he must always recognize. He must preach the preaching that God bids him, yet he must wait upon the church to do the work to which it has called him. It is evident that, as the truth which he is to teach is divine truth, he should expect to receive his message direct from God, through prayer and meditation and the study of every word that proceedeth out of the mouth of God. The prophets of all the ages have been men who spoke the word given them by God, whether men would hear or forbear. The preacher who inquires only what his people wish to hear, and adjusts his message to their demand, may often prove a blind leader of the blind. The truth which

they need is often the very truth which they do not desire. As preacher, the final responsibility rests with him. They have called him to be their teacher because they credited him with ability to teach; if he does not bring them a message from God, he is not faithful to the trust which they have reposed in him. The physician who inquires what is agreeable to his patient, rather than what is good for him, is false to his profession. So the pastor who is loyal to his flock will hearken most diligently for the word that God may give him.

Still, the wise pastor will listen also to the voice of his people. They, too, are the people of God; many of them, no doubt, are serious and consecrated men and women; it is by their godly judgment that he has been put into the pastorate; God is speaking to them as well as to him; and sometimes they, or some of them, may hear the word not less distinctly than he hears it. If those among them whom he believes to be intelligent and devout should question his message, it would not be a sufficient reason why he should recall it, but it would be a good reason why he should carefully reconsider it. After all objections have been duly weighed, he may still find that he cannot modify it, and he must be faithful to the truth that God has given him. But it will often be the case that the pastor will learn much from those to whom he ministers. "Let him that is taught," says Paul, "communicate unto him that teacheth in all good things." [1]

Such, then, is the nature of the relation between the pastor and his people. He ought to be regarded by them neither as a mere employee, nor yet as a master, but as their spiritual guide and fellow helper in the Gospel. He is their minister, but in a sense which they must never disregard he is the bond-servant of Another; it is because they believed and wished him to be such that they laid their hands upon him. This character they must respect in him, so long as they believe him to possess it. If he is not to them the mouthpiece of the Divine Wisdom, he is not the man they want for their pastor; if this is his high

[1] Gal. vi. 6.

calling, they should listen to the truth he brings them, and the demands he makes upon them, never with abject and unreasoning submission, always with wakeful and discriminating minds, but with docile tempers and readiness to know and follow the truth.

The ideal relation between the pastor and his flock will thus be seen to be founded upon their common relation to the Head of the church. The minister and those to whom he ministers all are called with a heavenly calling. All of them are about their Father's business. The minister is a servant of God; so is the man who walks in the furrow or pushes the plane; so is the woman "who sweeps a room as for God's laws." All are in some true measure inspired, but none is infallible; each has need to correct, by comparison with the truth given to others, his own inspirations: —

"For all we have power to see is a straight staff bent in a pool."[1]

The refractions of our human imperfection make but broken lights of our best intuitions. And therefore pastor and people will dwell together in mutual confidence and expectation, each waiting for any word that the other may receive, all remembering that God is the author, not of confusion, but of peace in all the churches of the saints; and that all the messages which he has inspired must agree with one another.

But how shall this relation between minister and people be formed? Every church needs a pastor, and every minister wants a church. Sometimes the two are long separated. How can they wisely be brought together? How shall the church find a minister, and the minister a church? In most established churches this is not a practical question. As there are social systems under which a maiden has little to say in the choice of her husband, so there are ecclesiastical systems under which the church is furnished with a pastor without asking its consent. Doubtless something can be said in defence of both these dispensations;

[1] Tennyson, *The Higher Pantheism.*

we are not here disputing the validity of either. The Anglican Church numbers more than eleven thousand parishes; for about a thousand of these the Crown provides pastors; twelve hundred or more look to bishops or archbishops for their leaders; deans and chapters have the choice in about eight hundred cases; other dignitaries in about eighteen hundred, colleges in seven hundred, and private patrons in about six thousand. This last category includes all parishes in which the owners of estates are charged with the payment of the salaries of incumbents; to the proprietor belongs the right of nomination. Neither the church, nor the bishop of the diocese, has much voice in the matter; the patron has it all his own way.

For a long time patronage prevailed also in the Church of Scotland, though here some form of consulting the people must be gone through with; it was a dispute about the force which should be allowed to the popular veto upon the choice of the patron that led to the Disruption of 1843, and the establishment of the Free Church. In 1874, patronage was abolished in the Church of Scotland; the people now choose their own ministers under certain conditions.

In the Protestant Churches of Germany, Sweden, and Denmark this right of patronage exists, subject to some important modifications; the consistory is generally allowed some voice in the selection of the pastor.

In some of the Protestant churches of America provision is made, by the polity of the church, for furnishing every congregation with a minister. The Methodist Episcopal Church puts the whole power into the hands of its bishops. But even when the ecclesiastical rules are definite, the principle of natural selection often proves too strong for the church machinery, and the best pulpits are apt to be filled by the choice of the congregation. It is a rule almost universal in American Protestant churches that the local church has the virtual control of its own pastorate. The selection of a pastor then becomes an important practical question, — the most important question with which any church has to deal. How shall the church find its pastor?

It would seem reasonable, to begin with, that the church

should come to a good understanding with itself as to what kind of man it wants for a pastor. Too much is generally left, in such cases, to mere instinctive impressions and attachments.

The first qualification commonly demanded is preaching ability. And this, when rightly conceived, is indeed a capital qualification. The church is yet, and probably will always be, a teaching body; efficient and adequate pulpit power is therefore always to be considered in calling a pastor. It is only to be remembered that the main thing in a religious teacher is not elegance of manner or elocutionary brilliancy, but the power of conveying spiritual truth to the minds and hearts of his hearers. The temptation is strong to choose the man whose discourses cause his hearers to exclaim, "How fine! how eloquent!" instead of the man whose sober words lead them to search their own hearts, and stir them to new efforts and larger sacrifices. The preacher who promises to fill the pews and swell the revenues is too apt to be chosen, without much reference to his spiritual thoroughness. There is need of much serious thought and prayer when the church is looking for a preacher.

The social gifts of a pastor are also to be considered. He ought to be a courteous and kindly man, with some genius for friendship, with the power of drawing to himself the old and the young, and the strangers within and without the gates. The qualities which inspire not only respect, but confidence and affection, are greatly to be desired in a pastor.

It will be well also, if he possess some good knowledge of human nature, and something of that saving sense of humor which serves as a lubricant of life's frictions.

It is involved in what has been said already, that, before all things else, he must be a genuine Christian man, who believes from his heart the word that he will preach, who knows by heart the Master whom he seeks to commend, and whose deepest purpose it is to seek first the Kingdom of God and his righteousness.

But if this is a working church, one of the prime quali-

fications of the pastor will be leadership. The question whether he is a man who possesses the gift of organization, and the power of enlisting others in the work of the church, would seem to be very important. The relation of the superintendent of a factory to the work of the factory is not in all respects similar to the relation of a pastor to a church; but there is, after all, an important analogy. So far as the church is to be considered as a working body, the question about the pastor is simply, not how much nor how good work he will do himself, but how much he will get the church to do. And we have seen that the new and higher conception of the church is that it is primarily a working body; that it is formed not mainly of those who seek to be fed and ministered unto, but of those who are working together to extend the Kingdom of God. The church which has attained unto this conception of its own vocation will emphasize in its choice of a pastor the function of leadership.

Having determined what manner of man it would have for its pastor, the church sets forth in search of him. In some of our American communions at the present time, there is no need that the church shall go far from its own doors after a candidate. As soon as the vacancy in its pastorate becomes known — sometimes long before it is known, even when it is first anticipated, — the candidates come flying as a cloud, and as the doves to its windows. It is soon suffering from an embarrassment of riches. And the need of a sober judgment and a firm will in dealing with this problem must soon be manifest.

In independent churches a committee is generally formed to whom the matter of procuring a candidate is intrusted; in other churches the permanent officers — the session, or the vestry, or the consistory, or the official board — may act for the church. It would seem to be wise, whenever the rules of the church permit, that a special committee for this purpose be carefully selected, representing all the different elements of which the church is composed and embodying in itself the best wisdom of the organization.

To the candidates brought to its notice the committee

should faithfully apply such standards as we have just been considering, and when the minister is found who seems to promise a fair measure of conformity to them, his name, with the facts which the committee has learned about him, should be reported to the church. It would be well, of course, if some or all of the committee could first see him in some pulpit, and become acquainted with him, that they may testify concerning him not from hearsay merely, but from personal knowledge.

The question whether the candidate should be invited to preach in the church before the invitation is extended to him is one to which it is not possible to give a positive answer. If the candidate is a man well known in all the churches, such an exhibition of himself seems quite superfluous. Even if he is not well known, the practice of requiring him to preach before the church is often of doubtful expediency. The test is apt to be unfair. The better preacher he is, the less likely is he to be quite himself in such an ordeal. The consciousness that he is on exhibition is not conducive to the highest spiritual frame in the best preacher. The knowledge that his own personal fortunes are in any way affected by the work that he is doing needs to be put far away from him. The church that insists on hearing a candidate has, therefore, adopted a method by which its own ends are apt to be defeated. Still, it is possible for a good man to forget himself in such an emergency, and there can be no doubt that many happy pastorates have been initiated by this method. "When one is professedly preaching to do good," says Professor Willcox, "it must be an awkward matter to preach for a position. But there are alleviations. You are not mercenary in seeking a pulpit. You can honestly say, 'I seek not yours, but you.' Then, too, it is as much in the line of God's ordering that you should preach on trial as that you should afterward preach as a pastor. Therefore thoroughly prepare for the service, commend yourself to God for his presence and his grace, and then, as far as possible forgetting yourself, aim to benefit your hearers. The best of them will be looking for a man who

hides behind his Master and throws his heart into his message." [1] But it is safe to say that, on the whole, it is not only less embarrassing for the minister, but wiser for the church, if the whole matter be intrusted to a large and judicious committee, upon whose report, without further investigation, the church consents to act.

Should a vacant church, in any case, make overtures to the minister of another church? Here, also, it is not wise to lay down hard and fast rules. Ordinarily, it is not best to disturb with suggestions of removal a pastor who is happily at work. Yet this cannot be erected into a maxim. It may happen that a church in search of a pastor will find in some comparatively obscure and unimportant place a man to whom it can offer a far larger opportunity; and it cannot be wrong for the church to make this offer. Paul may have been contentedly working at Troas, but the vision of the man from Macedonia who said, "Come over and help us," constrained him to arise and depart. In such a case the voice of the people may be the voice of God. When the Church of the Pilgrims in Brooklyn found its present pastor comfortably settled in his Massachusetts parish, it ought not to have been precluded, by any notion of the exclusive right of a church to its pastor, from calling him to the position which he has filled for so many years with honor. No church possesses any exclusive right to any minister. The interests of the Kingdom of Heaven are paramount. Every man ought to be in the place where, on the whole, his service can be most effective. A vacant church may act, conscientiously, on this principle, in calling to its service the pastor of another church; and it is fair to presume, when such a call is given, that this motive has entered into the transaction. It is true that churches, like individuals, may act selfishly, that the main consideration may be the social aggrandizement of the local church making the call; but that ought not to be assumed, nor charged without abundant evidence.

Churches thus dispossessed of their pastors are apt to

[1] *The Pastor amidst his Flock*, p. 24.

make complaints which imply a sweeping accusation against all churches and all ministers. They say that the pastor has been tolled away by the offer of a higher salary and a more conspicuous position; they resent this trespass on their demesne, and denounce the perpetrators of it. All this indicates not merely a bad temper, but a sad estimate of the motives governing Christian people in their work. If, indeed, their pastor is a man who can be induced to to abandon the post of duty by sordid or selfish considerations, why should they wish to retain him? Has not the church that drew away from them a false and fickle shepherd done them the greatest possible service? Their pastor has gone from them either for selfish or for unselfish reasons. If his reasons are unselfish, they have no right to complain; if they are selfish, it is absurd for them to complain.

It must, however, be said that the vacant church, which thus seeks to remove from his field of labor a pastor in active service, ought to be sure that it is acting conscientiously in the matter. It must not assume that, because its congregation is large and its position is more conspicuous, it offers necessarily a more important post of duty. The work which this minister is performing may be so fruitful, and his adaptation to it so peculiar, that any attempt to draw him away from it would be manifestly wrong. Every church must proceed in this business with a deep and prayerful sense of its responsibility, not for its own welfare alone, but for the interests of its sister church and of the Kingdom of Heaven. To build itself up by pulling down other churches is not the principle on which it is founded. It is surely possible for a Christian church to understand and observe, in its relations with its sister churches, the law of Christ the Lord.

The question whether, in the formation of the pastoral relation, the initiative should be taken by the church or by the minister is one of some practical interest. Ordinarily, it would appear, the church should be first to act. Although to the church the feminine pronoun is applied, custom seems to require that the proposition

should come from her and not from him. There is a seeming indelicacy in the direct approach by a minister to a church. The decisive action must be taken by the church, and for this reason the overture should, ordinarily, come from the church.

The normal condition of the minister's mind in this matter would seem to be one of passivity. It is natural, under the law of the Kingdom, for him to say, "I am where I am, because God has placed me here; I would not have come hither unless there had seemed to be providential leadings; I ought to stay here until Providence makes it clear that he wants me somewhere else. When I am sure that he has called me to a more important or more difficult work I will go." This is not always the proper attitude of the minister's mind, for Providence may have made it plain to him that he might probably do better work elsewhere, before Providence has shown him the opening. And therefore it may sometimes be his duty to seek a change. The conditions of his health, or of that of his family, may indicate the wisdom of such a change; he may have discovered that the peculiar kind of work required in his present parish is work to which he is imperfectly adapted; he may know, by a careful study of his own capabilities, that he could do more effective work in a different field; he may feel that the opportunity to employ elsewhere the intellectual capital which he has accumulated here, would set him free for other highly important services which here he cannot render. And therefore he may wisely desire a change, although he feels that it would be unwise for him to abandon his present work, and indelicate for him to offer his services to any vacant church. It is this state of things which makes it lawful and expedient to give to the vacant church the right to open negotiations with the pastor in active service. Often it finds a man in precisely this state of mind, and its inquiry opens to him a clear path of duty. But it need not be laid down as a universal rule that the minister must always wait until the church has spoken. "Should one seek for a pulpit, or passively wait till Providence

opens the way for it?" is a question which Professor Willcox puts into the mouth of a theological student. And his answer is: "Faith is not inactive. Faith and works belong together. But do not apply in person to a vacant church. Commonly it would prejudice your case. Some pastor or theological teacher can be found to introduce you."[1] The customs of the churches being what they are, this would seem to be the proper principle of action. The minister who has determined that a change of parish would be wise for him can usually, without any indelicacy, make that decision known to a judicious friend, who will see that his name is properly presented to vacant churches.

One rule is to be always observed, both by the vacant church and by the ministerial candidate. No church should enter into negotiations with a second candidate while it has one before it whose case is not yet determined; and no minister should permit himself to be considered as a candidate by a church until he is positively assured that that church is negotiating with no candidate with respect to whom it has not reached a decision. The plainest dictates of good sense and Christian decency should enforce upon every church the rule of one candidate at a time, and should require every minister to see to it that the church lives up to this rule. Nothing is more scandalous than that a church should pass through its pulpit a line of candidates, suspending judgment upon them until it has heard a considerable number, and then picking and choosing among them. Into such a competition no self-respecting minister will consent to go. Out of such conflicts over candidates, the bitterest and most disgraceful church quarrels often arise. The church should permit but one name at a time to be presented to it; not until it has determined that it does not want this man, should it open negotiations with any other man, or permit him to appear in its pulpit as a possible candidate. The condition into which churches are sometimes thrown by long periods of candidating, and of disputation over candidates is melancholy in the extreme. The whole attitude of the congregation becomes critical

[1] *The Pastor amidst his Flock*, p. 24.

and captious; the people come to listen, not with devout and receptive minds, but with itching ears; æsthetical standards replace spiritual standards; the question, "How much good can I find in this message?" is overlaid by the question, "How do I like this messenger?" Add to this the disagreements and alienations which such strife involves, and a state of things is revealed which offers an unpromising field to the wisest and most devoted pastor.

Yet it is quite possible that the experience of seeking a minister should bind the church together in a closer fellowship, and deepen the sources of its spiritual power. Cases are not unknown in which the church left vacant has come together in a prayerful spirit, and has sought so earnestly to be divinely guided in its search for a pastor that a new baptism of love and gentle consideration has descended upon it; all its deliberations have been full of harmony and sweet reasonableness; each has sought to conform his choice to the will of the others, and to make the general good rather than his personal preference the standard of his judgment, and when the new pastor has come, he has found a warm welcome from a united and happy church.

One word of caution is not superfluous. No church should admit to its pulpit, no, not for a single service, a man who does not come with the clearest and amplest and most recent credentials of ministerial standing. However it may be in other lands, it is true that in the United States not a few ministerial vagrants are abroad, and many of them are plausible villains, with smooth tongues and taking ways, who are able to do incalculable injury to those churches which harbor them even for a day. "These are they that creep into houses and lead captive silly women," and no less silly men; and the church that unwittingly gives them a footing is apt to repent, at its leisure, of its unwise hospitality. The pains that are taken by most Christian communions to keep the lists of their ministers clean, and to allow no discredited name upon them, are not needless; the purpose is to protect the churches against adventurers. It is easy for any man who has a right to the confidence of his brethren to bring clear and ample

evidence of the fact. The papers should be recent, and explicit; it would be better if testimony as to their genuineness should be furnished by some neighboring minister of the same communion. Simple carelessness about this on the part of church officials has resulted, not seldom, in the blighting of characters, the blasting of lives, and the rending of the church in twain. For it is a melancholy fact that the most obvious scoundrel, if he be a fluent and insinuating person, is generally able to attach to himself and to lead away a considerable portion of almost any congregation. Important churches in the United States have been divided by men whose proper place was the penitentiary. It is a grave responsibility which is taken by church officers who admit an unknown or doubtful candidate to the pulpit of their church.

One or two other matters of practical interest should be referred to. The question may arise whether a call which is not unanimous should be accepted. The answer of Professor Willcox is, on the whole, judicious: "'That depends.' Ask several questions. How large is the minority? Are they persons of weight or influence? Are they obstinate or reasonable? Is their opposition based on reasons that you can probably remove? Seek candid answers to these questions. Seek them not only from your friends, but directly from the objectors themselves. But avoid implying that you submit to the objectors the decision of the matter. If you conclude to accept the call, give your first attention, after settlement, to the minority. As the foremost duty conciliate them. Many a pastor soon has a united church split into factions. Many a pastor who begins his work with a divided church soon has them harmoniously united." [1] The only qualification needful here is that the efforts at conciliation of the minority, after settlement, should not be too demonstrative. It is rather better to assume that there is no minority, and to treat those who were supposed to constitute it with the same consideration and courtesy that are offered to the rest.

[1] *The Pastor amidst his Flock*, p. 27.

Another question concerns the temporalities. The minister is a man amongst men, with what are known as secular obligations and responsibilities, with physical needs, with a family, presumably, to provide for, and it is one of the prime necessities of his position that he meet all the just demands of his neighbors, promptly and honestly. One thing that cannot be tolerated in any minister of Christ is financial looseness or irregularity. The minister who is always in debt, and who leaves a legacy of unpaid claims behind him in every parish is never able, by the eloquence of the pulpit, to counteract the damage done by his example. Therefore, as a matter of course, the minister must be enabled, by his people, to provide things honest in the sight of all men. It is not necessary that the stipend should be large, for the actual necessaries of life cost but little; but it is necessary on the part of the minister that he should live within his income, be it large or small, and it is necessary on the part of the people that it be promptly paid. A fair and explicit understanding on this matter between minister and people is advisable, at the outset. The minister may wisely say, "I propose, with the favor of God, to owe no man anything but love; therefore I hope that my people will not permit themselves to be in any other kind of debt to me." It is generally far easier for the church to meet engagements of this nature promptly than to bring up large arrearages; to insist upon a business-like policy is to lighten the burden of the church. There is often a woful lack of common honesty in the administration of church finances, and the influence of the church is greatly impaired thereby. It is not well that the minister should be burdened with the financial administration; the less he needs to know about it, the better; but, on the other hand, there are certain principles of punctuality and probity which the church ought to observe in all its business relations, and it is not to the credit of the minister if these principles are violated. He is bound to see that the administration of church affairs conforms to the highest principles of morality.

CHAPTER V

THE PASTOR IN HIS STUDY

THE Christian minister is first of all a student. This is, indeed, the primary designation of all followers of Christ. Before they were called Christians at Antioch they were called disciples in Jerusalem, in Capernaum, and along the banks of the Jordan. The great name of the Founder of Christianity is Master, that is, Teacher; and the generic description of those who bear his name is disciple, that is, student. "To this end have I been born," said the Christ, "and to this end have I come into the world, that I should bear witness to the truth. Every one that is of the truth heareth my voice."

When we are told by the Lord himself that the disciple must be as his Master, it is involved in that saying that the student must become a teacher; it is for this that he studies, that he may be qualified to teach. The Master himself was a learner before he was a Teacher. As a child he advanced in wisdom and in stature: "They found him in the temple, sitting in the midst of the teachers, both hearing them and asking them questions."[1] And his method throughout his earthly ministry was that of the teacher. He "went about in all Galilee, teaching in their synagogues and preaching the Gospel of the Kingdom."[2] And his great discourse was delivered after the manner of an instructor rather than an orator; "when he had sat down," — the posture of the teacher, — "his disciples came unto him, and he opened his mouth and taught them." And to those who had been sitting at his feet he said when he sent them forth, "Freely ye received, freely give."[3] He who teaches must first be a student, and he studies that he may teach.

[1] Luke ii. 46. [2] Matt. iv. 23. [3] Matt. x. 8.

We need not forget that the Christian minister has other functions than that of the didactic instructor. He is, to begin with, to be a living illustration of the truth which he teaches. Unless it can be said, with some good measure of verity, of him as of his Master, "He *is* the truth," his teaching will not be influential. He must have digested and assimilated the vital word which he tries to utter; it must have become bone of his bone and flesh of his flesh, else it will have but little power on his lips.

There is also that great work of evangelism which is sometimes distinguished from the work of teaching, and there is a sense in which the distinction may be maintained. Christ said, "Go ye therefore and *make disciples* of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost; *teaching* them to observe all things whatsoever I commanded you."[1] Men were to be made disciples, and then to be taught; that is to say, they were first to be enlisted and enrolled, and then instructed. In a certain large sense this ought always to be true. The greater part of the instruction which men receive follows rather than precedes the date of their discipleship. They become disciples not because they are fully instructed, but because they desire instruction. The preaching which awakens in their minds this desire is what we rightly call evangelistic preaching. And yet there is, in these days, a great deal of the element of teaching in the best of the evangelistic preaching. It is difficult to separate, in fact, the function of the teacher from that of the evangelist. It is unfortunate for both of them when they are separated. The evangelist who does not care to teach is apt to become a bad kind of sentimentalist; and the teacher who has no evangelistic fervor is apt to degenerate into a critic or an essayist.

The minister, as we have seen, and shall further see, is also a leader of men, an organizer and inspirer of spiritual activities. And yet this is all to come as the result of his teaching, — because the truth which he has im-

[1] Matt. xxviii. 19, 20.

parted to his hearers has awakened in them the desire of service, and has pointed out to them the work that needs to be done. In order that this desire of theirs may be sane and healthful, and in order that his leadership may be wise and effective, there is need that he should be a patient and faithful student. The man of God who is "furnished completely unto every good work" must be a patient and thorough student. He must not only know his books, he must know men; he must be familiar with the experience of the world; he must be able to avoid, in his leadership, the rocks and shoals on which many generous enterprises have been wrecked. Thus it becomes evident that before he can be a good leader he must be a patient learner.

It may be said, however, that the function of the Christian minister is mainly that of the prophet; that his equipment for his task must come, not through study but through inspiration; that the truth which he is to teach and the wisdom by which he is to guide will be given him directly from heaven; that the true Word of God which it is his vocation to declare and incarnate is immediately communicated to those who have the spirit of faith; that therefore study is superfluous; that meditation and prayer are the only true methods of preparation for the minister's work. It is scarcely needful to confute this crude conception, but it may be well to give a little thought to the necessary relation between study and inspiration. That the relation has long been recognized among rational men may be suggested by the fact that in the days when the prophetic function was most exalted among the Hebrews there were schools of the prophets. Even then some study was deemed necessary to fit a man to be a prophet. If it is the breath within the flute that makes the melody, there is still need of much careful fashioning of the flute before it receives the breath.

The fact of inspiration — the immediate communication of the truth and life of God to the soul of the preacher — is indeed the one great fact that none must miss. For every preacher there is access to the very heart of the

spiritual reality. Prophets we must be, and not mere reciters of traditions learned by rote. It is only when

> "The finger of God, a flash of the Will that can,
> Existent behind all laws," [1]

touches our lips that we speak with authority. A strong statement of this need is found in Mr. Robert F. Horton's *Verbum Dei*. The possibility of inspiration, the truth that even in these days the Word of God is nigh to the mouth and the heart of every devout man, the fact that the preacher is not called merely to report what he has been taught that some one once knew about God and his Kingdom, but what he himself knows about it, — all this is here set forth most impressively. Whatever reservations one may wish to make concerning some of these statements, he will feel, as he reads these burning pages, that the prophetic function is not wholly obsolete. And yet it will also be clear that this mystic has not disregarded the intellectual discipline by which the prophet is prepared to receive the message. Every page gives evidence of patient and profound study. Language, philosophy, history, literature, all have helped to furnish the transparent medium through which the winged word flies to its mark. The vivid metaphor, the felicitous phrase, the just discrimination, the vital analogy, could not have been given to an untrained mind. So it must always be. If the message comes from God, the form which the message takes must be largely determined by the dimensions and the furniture of the mind through which it is communicated.

Language is the instrument by which the greater part of the minister's work is done. If he has a message to deliver, it will be conveyed in the forms of human speech. The Word of God must reach the minds of men through the language of men. All revelation, all inspiration, is conditioned by this fact. There can be no more revelation than there is language to convey. A truth for which no word-mould has been prepared is a truth that cannot be directly communicated. Every written or spoken revelation consists of words; and the words are manu-

[1] Browning, *Abt Vogler*.

factured by men. The relation of this fact to the theory of an inerrant revelation ought to be well considered. That a revelation absolutely without flaw could be given through a medium so cloudy, by an instrument so inexact, so full of imperfection, so constantly undergoing repair, as human language is and must be, could be maintained by no one who has the slightest acquaintance with philology. The revelation may be sufficient for all the purposes of the spiritual life, — its very imperfection may adapt it to our needs, — but infallible it cannot be.

Nevertheless, this instrument of human language, intricate and complex in its structure, constantly changing in its forms, growing as human experience grows, always approaching that perfection which it can never reach, — this is the instrument by which the truth of God is conveyed to the mind of man; and it is also the instrument by means of which men communicate with one another. It goes without saying that the better a man understands the instrument, the more familiar he is with its structure and its possibilities, the more perfectly he can convey his own conceptions to the minds of other men. And it is not less true that the Spirit of all truth can use the mind thus trained and equipped to convey messages which could not be given to minds less perfectly furnished. One of the first things that Paul found to thank God for, when he began to write his first letter to the Corinthians, was that they had been enriched in Christ Jesus "*in all utterance*, and in all knowledge." The enrichment of our utterance, the improvement of all those faculties by which thought finds expression, — this must ever be a large part of the duty of all who desire to be the messengers of God to men.

The fact of inspiration is, therefore, and must always be, a very homely, familiar fact. It was so in the days of the prophets and apostles, it will be so in the millennium, it ought to be so now. The primary reason why more of the Word of God has come to us through Isaiah and Paul than through other men is that the minds of Isaiah and Paul were better fitted to receive these sublime truths than the minds of other men. This fitness may have been due in

part to providential causes, but it must have been largely explained by the thoroughness with which they had prepared themselves for such mediumship.

The laws which govern the inspiration of the prophet must be in many respects similar to those which govern the inspiration of the artist. The artist must become familiar with the forms by which beauty, the beauty of which his art is the vehicle, finds its best expression. Long and painful courses of discipline are needful in order that he may gain the power of utterance. There is a language for him to learn, and the task is difficult and tedious. We have been told that poets are born, not made; but if this implies that all their powers are the gift of nature, and that none of them is due to training, it is far from the truth. The poet, for his part, was first compelled to learn the language in which he writes; a great deal of patient training was expended on him by his mother, and his nurse, and all the household, before he was able to articulate the simplest words of our common speech. Later he was led by many tutors through the mysteries of alphabet and spelling-book and grammar; there is no royal road even for poets through these mysteries; the knowledge must be gained by toil. After the rudiments of the language have been mastered, there is a great deal more for him to learn of the idioms and forms by means of which the spirit of beauty finds expression in language. And after the technique of his art, so to speak, has thus been acquired, if he is to be an interpreter of nature and of life — and this, as we are taught, is the poet's function — there will be room for long years of patient study of nature and of life before he will be able to interpret them to any clear purpose. Some men get this preliminary training more easily than others do, — get it, indeed, almost unconsciously, — but they must get it, before they can do genuine poetic work. And it is when, with faculties thus trained, with tastes thus purified, with vision thus sharpened, the poet stands in the presence of nature or of life that his inspiration becomes productive. The delight in beauty, the swift insight into truth, have found a voice.

True it is that all this study and discipline would be worthless if through the forms thus furnished the spirit of life did not breathe. The inspiration is the essential thing. Life is diviner than form. Yet life is never formless. The poet's power is not all the gift of nature. The old adage is one of those vicious antitheses in which the thing denied is not less true than the thing affirmed. The poet is born *and* made. His faculty is from nature, his facility is from art. The tuneful breath is divine, but the instrument through which it speaks is fashioned for its work by the care and skill of man.

Of every kind of art this principle holds true. The musician must prepare himself by the same kind of discipline. There is a certain manual facility which can be gained only by the most patient toil. Abt Vogler is right when he tells us by the lips of Robert Browning that the melodies and harmonies that flood his thought as he sits improvising at the organ are not products of art; but if art had not had the training of his fingers they would never have found expression.

The principle is not different in the case of the minister, even when we are thinking of his prophetic function. Prophecy is the divine Word spoken by the human voice, and the voice must be trained for speaking. Surely it must be to him who has most carefully disciplined both heart and mind by patient and long study of the truth within his reach, that the larger truth, the unifying truth, will be given, — that the spirit of prophecy will be imparted in largest measure. Inspiration is not caprice; it must follow the law which conditions all divine intervention in behalf of men. The gods help those who help themselves. The grace of God is not given to relieve us from effort or to discharge us from responsibility, but to supplement our powers, and to stimulate our activity. Luther said that prayer is study, and it is true, — *bene orâsse est bene studuisse;* but it is not less true that study is prayer. The diligent preparation of the mind for the heavenly gifts is the indispensable condition of the bestowment of these gifts.

The minister who has spent many years in the University and the Theological School has evinced his conviction that study is an essential part of the preparation for the work of the ministry. Possibly, however, there may lurk in the corner of some mind the notion that the period of preparation is the period of study, and that the pastorate will be devoted to other kinds of activity in which study will not be an essential part. The conception was once quite prevalent that when a man had passed through the professional school his education was substantially finished. That, indeed, has been, so far as the ministry is concerned, a pretty general understanding. It has often been supposed that the minister is taught in the theological school all that it is needful or proper for him to know; that it is rather dangerous and even disloyal for him to venture beyond the boundaries there prescribed for his thought; that one of the chief functions of the theological seminary is to lead the student all round the field of investigation, and show him authoritatively the limitations thereof, and to say to him, "Thus far shalt thou go and no farther." But this phase of thought is becoming antiquated. Most of the younger ministers know that the teachings of the theological institution are no more final than those of the academic department; that the function of the divinity school, like that of every other school, is best fulfilled when it has taught us how to study. In the theological college the minister learns the use of the tools that he will be handling all his life. He is not to spend his life in rehearsing the lessons that he learned there; things new and old will come forth every week from his treasury.

But if the divinity school is a place where we learn to study, it would seem that the subjects of study, after the work of the ministry is entered upon, would be likely to be, to a considerable extent, the same as those which occupied us in the preparatory period. We have not mastered those subjects; we have been fairly introduced to them; we go on from the point at which the teachers leave us in the paths into which they have led us; we proceed to build on the foundation which they have helped

us to lay. Whatever it was worth our while to study in the days of preparation it will be worth our while to keep on studying after our work is begun. If Hebrew and Greek were wisely placed in the curriculum, the minister in his study cannot afford to drop them. Of course his manner of using these languages will be modified; he will not necessarily continue to study them philologically, — there should, at any rate, be little need of studying them in this way; he will employ them rather as the instruments of investigation; he will not study the ancient languages; he will study history and archæology and sacred literature and theology by means of the ancient languages.

Other studies of the professional school will be treated in the same manner. The author of the Epistle to the Hebrews counsels those to whom he is writing to "leave the word of the beginning of Christ" behind them, and press on to perfection, — not laying over and over the foundations, but going on to build on the foundations.[1] This is the true method for the studious minister. The history of doctrine, the history of philosophy, are full of instruction; the light which they throw upon the evolution of belief is profitable for guidance; some general knowledge of the course which religious thought has followed, every Christian teacher ought to have. But it may be questioned whether the effort to trace the speculations of the church through all their vagaries is altogether worth while; whether we have not expended upon the elucidation of these erratic and fruitless efforts after religious certainty time that might have been more productively employed. A great deal of wood, hay, stubble, has been heaped together in past ages on the true foundation, and the fire of criticism has already consumed the larger part of it; to what extent it is worth while for the working pastor to reconstruct, from their ashes, these vanished systems, is an open question. The thinking which has advanced to some sure conclusion may be profitably studied; the thinking that conducts us into a *cul de sac* or a bottomless bog may be safely neglected. Even in the divin-

[1] Heb. vi. 1, 2. R. V. *Marg.*

ity school these studies of morbid theology and abortive philosophy might be wisely abbreviated; outside the seminary, the busy pastor is not likely to pursue them. It may sometimes be useful to know what not to believe, but the proper nutriment of faith is not negations. The value of contrast and comparison in elucidating truth is not to be denied, yet in our efforts to reach certainty we may easily spend too much time in the contemplation of what we know to be uncertainties. A sermon by a profound scholar was once preached in a New England church, from the text, "Where sin abounded grace did much more abound," and the preacher spent so much time in showing how sin had abounded, through the centuries, and made such an appalling picture of it, that he was by no means able, in the few minutes devoted to the other phrase, to counteract the impression; so that his discourse, without his intending it, exactly contradicted his text, and left his hearers with the feeling that though grace had somewhat abounded, sin did always and everywhere exceedingly superabound. The laws of proportion must not be disobeyed; they should govern our studies as well as our speech; and they require that the great affirmations should always prevail; that life and not death should evidently have the mastery; that the things which cannot be shaken should occupy the uppermost place in all our thinking.

Perhaps the same maxim will relegate studies of an apologetic nature to a secondary place. If it is not wise to fill our minds with the futile speculations of past centuries, it may not be wise to spend a great deal of time on the doubts and denials of the present century. Too much stress must not be laid on this admonition, for the present difficulties of many minds in every intelligent congregation must be met by the preacher, and if the preacher is to meet them he must understand them. But when a man begins to preach the Gospel the great underlying verities of the Kingdom of Heaven ought to be settled in his mind beyond questioning; it should not be necessary for him to keep convincing himself that they are true. That will not be a fruitful ministry which is continually digging up the germinal truth to see if it is alive.

As to the directions which the minister's study should take, it is possible to speak only in a general way. But there are two main lines which he may profitably follow in his studies. The problems about which his thought will chiefly revolve are the problems of the soul and the problems of society.

By problems of the soul are intended those which relate to the fundamental facts of character, — ethical and spiritual, rather than ontological questions. The existence of the spiritual realm and the main facts of that realm are the postulates of the pastor's problems. That love and not law is the heart of the universe; that there is a conscious God, our Father, who loves men and seeks their welfare; that between the spirit of man and the Spirit of God there may be fellowship and communion, so that light and help and peace and power can flow from the grace that abounds to the need that implores; that man is a free spirit whose choices determine his own destiny, — all this is assumed. Any man who is in doubt on any of these propositions stultifies himself by accepting the office of a Christian pastor. His problem is not to assure himself of these things, but to bring them home to the lives of men.

This involves, first, a patient study of the facts of human nature. The men and women and children of his parish and his vicinage will be the principal objects of his study. He is likely to find a great variety of types among them and all sorts of tendencies; the laws of character are working themselves out before his eyes; he will see some sowing to the flesh and reaping corruption, and others sowing to the spirit and reaping life everlasting; retribution will not be an obscure fact to a minister who keeps his eyes open; redemption should not be. A most fascinating study is this to which his vocation calls him; it uncovers many painful facts; it raises many hard questions; but it is more interesting and more significant than any other subject which can engage the human intellect. And every minister can be and must be an original investigator. Genuine laboratory work is demanded of him. He

must not get his knowledge of human nature wholly or mainly from books, though books may greatly aid him in interpreting his phenomena. What other careful observers have seen will guide him in his search. But first-hand knowledge is imperative. The people with whom he is dealing will be apt to know whether he is speaking from tradition or from observation; he must be able to say, "We speak that we do know, and testify that we have seen."

The power of the teaching of Jesus lay, as a recent writer has told us, in the appeal to life. Jesus taught with authority, and not as the scribes, because he adhered closely to the facts of nature and of human nature. More than one hearer, like the woman at the well, cried out in wonder, "He told me all that ever I did." It is not for any of us to know as perfectly as he knew what was in man, but it is possible for all of us to follow his method.

One large division of Christian theology is Anthropology, the doctrine of man. What is the ideal man? What are the elements of his constitution? What are the normal and the abnormal tendencies of his nature? Has he any verifiable relations to other powers above or beneath him? If there are evidences of disease and disorder, what is the probable outcome of these? Such are the primary questions of the Christian thinker. Now it is obvious that the truth about all this must be gathered by the study of human nature. There is no other source of knowledge. If the Bible gives us any information about this, it must be simply a repetition of what is before our eyes, every day, in living examples. The Bible may have something to tell us about the remedy for the ills of human nature, which we could not learn from the study of human nature itself; but these ills themselves are part of our own experience, and no other statement about man can possibly outweigh in authority that which is based upon a broad and careful induction of the facts of human nature. The right way to study the geography of Bible lands is to explore the lands themselves, and explain the references of the Bible to them; the right way to study the condition

of the human race upon the earth is to investigate the facts, and compare with them the statements of the Bible. We shall find many statements in the Bible that will throw much light upon our investigations; but our doctrine of man must rest, after all, on facts which we ourselves can verify.

It will be found, indeed, that the more careful our investigations are, and the more complete our induction, the more perfectly will the doctrine of Jesus respecting the nature and needs of man be verified. The better we know the facts of human nature as they are displayed before our eyes, and as they report themselves in our own consciousnesses, the more sure we shall be that He did indeed know what was in man; that he spake as one having authority — the authority of perfect knowledge — when he discoursed of the human soul and its problems. But it is better, in our treatment of all this matter, to appeal as he constantly did to life, and to bring confirmation for his words from the experience of men.

It has been said that books may greatly help the minister in his study of anthropological and spiritual problems. Books contain a record, more or less complete, of human experience, — a report upon the facts of life. Patrick Henry said that experience was the only light by which his feet were guided; it may be doubted whether his words were true of himself, and whether they have been true of any great leader of men. There are other and diviner guides — pillars of fire by night, and of cloud by day. The ideals that transcend experience, the intuitions that throw light forward on our path are also to be trusted. But if experience is not the only guide, it is a safe guide in many paths, and the record of it which we find in books is of the greatest value. Is it not true that for the minister more help is to be found in literature proper than in science or philosophy? Matthew Arnold's familiar saying is to be remembered, — that our understanding of life is enlarged and purified by means of "getting to know on all the subjects which most concern us, the best which has been thought and said in the world, and through this knowledge turn-

ing a stream of fresh and free thought on all our stock notions and habits." [1] The best that has been thought and said in the world is to be found in books, in sermons and essays, in history and biography, in fiction and poetry. Much of this literature is, of course, worthless; all of it must be studied with a discriminating mind; but it should not be difficult for the scribe instructed unto the kingdom of heaven to select out of all that has been said in the world something of the best, that it may turn "a stream of fresh and free thought" upon the facts collected in his own investigations. The great poets, the great novelists are always dealing with these very facts and tendencies of character; the essayists have left us the results of their thinking on the same themes, and the preachers of many generations are ready to show us how they have grappled with the problems that are confronting us.

Best of all books for the pastor are the good biographies. The good ones, mark; there is nothing worse than a bad one. Many successful pastors bear testimony that they have found more stimulus in books of this class than in any other kind of literature. Now, as always, life is the light of men. The life of Christ, incarnated in the lives of his bravest and best servants, is full of inspiration. The lives of Clement of Alexandria, Athanasius, Savonarola, Colet, Thomas More, Luther, Bernard of Clairvaux, Thomas Arnold, Thomas Chalmers, Frederick Robertson, Charles Kingsley, Norman McLeod, Frederick Denison Maurice, Dorothy Pattison, Horace Bushnell, will always be found profitable for teaching, for reproof, for correction, for instruction in righteousness.

That studies of this nature will be most useful to the working pastor is obvious enough. An artist perfects himself in his art by making himself familiar with nature, and with the best that has been done in his own department of art. The painter studies nature and the best paintings; the poet studies nature and the masterpieces of literature; the musician studies forms of natural melody and the works of the best musicians. What they all crave

[1] *Culture and Anarchy.* Preface, p. xi.

is the power to convey the beauty of the world to other minds, and they study the works and the words in which this beauty has been expressed. Beneath all these arts there are deep questions of philosophy, of metaphysics; the artist may be interested in these questions, but his power and success as an artist depend in no great degree upon his ability to answer them. Poetry rests on metaphysics, painting on perspective, music on mathematics, but it is not by digging among these roots that a man becomes an artist. Art is one thing, philosophy is another and perhaps a higher thing; but it is rather difficult for a man to excel in both.

Is there not, in this analogy, some instruction for ministers? Might not the minister have too much ambition to be a philosopher, and too little care for the equipment which shall fit him for his calling? It is not so much the solution of the fundamental problems of existence as the shaping of human character that is his proper task; and therefore the actual working of the spiritual laws in the lives of men will be his chief concern, rather than the ontological problems which underlie all existence. If this is true, then literature, which deals directly with life, will give him more practical help than philosophy, which deals with origins.

All that has been said about the studies of the minister has been intended to throw light upon the question respecting his use of the Bible. That this book, above all others, will be the subject of his study, needs scarcely to be urged upon these pages. Anthropology does not depend on it, but Soteriology does. No revelation was needed to show that man is a sinner; but a revelation is needed to tell him of a Saviour. And no other book but the Bible brings to him this clear knowledge. All that the minister knows about that Christ whose name he bears, whose gospel he proclaims, whose life he tries to exemplify, is contained in this precious book. The Life whose appearance in the world nineteen centuries ago has revolutionized history, and given us the date by which we reckon the things of time, is described for us upon the pages of

this Book; we read the record of the long ages of preparation for him; we are made familiar with the transcendent facts of his birth and death and resurrection; we hear the very word of him who spake as never man spake; we see the marvellous growth, in the first century, of that Kingdom of his which, in two more centuries, had overspread a good part of the then known world. To know all that human language can tell him of this divine Life is the minister's first task. The Book which puts this knowledge within his reach is the one book of the world for him. His reason, his imagination will be always under its spell. What Lamartine says of the young Bossuet should be true of every minister: —

"The Bible, and above all, the poetical portions of Holy Writ, struck as if with lightning and dazzled the eyes of the child; he fancied he saw the living fire of Sinai, and heard the voice of omnipotence reechoed by the rocks of Horeb. His God was Jehovah; his law-giver, Moses; his high priest, Aaron; his poet, Isaiah, his country, Judea. The vivacity of his imagination, the poetical bent of his genius, the analogy of his disposition to that of the Orientals, the fervid nature of the people and ages described, the sublimity of the language, the everlasting novelty of the history, the grandeur of the laws, the piercing eloquence of the hymns, and, finally, the ancient, consecrated, and traditionally reverential character of the Book, transformed Bossuet at once into a biblical enthusiast. The metal was malleable, the impression was received and remained indelibly stamped. This child became a prophet; such he was born, such he was as he grew to manhood, lived and died, *the Bible transfused into a man.*"[1]

The devotional reading of the Bible is, of course, the first and most important use of it; after this some critical knowledge of it is needed; but its use as the sword of the Spirit is the great thing for the pastor to learn. "To be able," says Dr. Blaikie, "to grasp the great purposes of Divine revelation as a whole; to see at the same time the drift and bearing of its several parts; to apprehend the

[1] Quoted by Blaikie in *For the Work of the Ministry*, p. 77.

great lessons of the various histories, biographies, and epistles, the parables, the sermons, the doctrinal statements, the allegories, the lyrical allusions that make up Holy Scripture; to know where to find the most striking statements on any subject which Scripture embraces; to make one part throw light on another, and bring out the chief lessons of the whole are attainments of inestimable value to the preacher of the Word."[1]

All this falls in with Matthew Arnold's true contention that the Bible is literature and not science nor philosophy. When it is so regarded and treated we get the best results of our study. The questions of criticism, now so hotly debated, are of temporary interest; it is necessary for the minister to have some knowledge of the matters in dispute; but the staple truths with which he deals are not touched by these discussions. The Bible, intelligently studied, will throw just as much light on questions of conduct, on the laws of the spiritual life, under the new hypothesis as it has ever given us under the old hypothesis — perhaps a little more. Some moral confusion may be avoided by recognizing as altogether human certain elements which were formerly supposed to be divine. It is a great gain to be discharged from the task of defending the historicity of certain narratives, and to be able to give our whole attention to their moral and spiritual values. The question whether Jonah was swallowed by a fish or not can have no possible relation to the life of any living man; but the moral and spiritual questions which the story so vividly brings before us are well worthy of our attention. The date of the Book of Daniel is a matter of curious interest; the character of Daniel is a theme of profitable study. "The importance of Abraham and Daniel does not lie," says a recent writer, "in their being unique personages, but in their representing Hebrew ideals, the highest life of Israel. Of the reality in this sense of the patriarchal narratives there can be no doubt whatever. They embody profoundly real experiences; they were received into the traditions and literature of Israel because

[1] *For the Work of the Ministry*, p. 79.

they appealed to, influenced, and inspired generation after generation of pious Israelites. They maintained their place through successive revisions of the Hebrew Bible; they have passed into the sacred literature of Christianity and of Islam, because they have been recognized by men of many races and of many periods as representative of spiritual experience and fruitful of spiritual instruction. Whatever view may be held as to the origin of Genesis, its narratives are no longer mere histories of Bedouin sheiks; they stand as symbols and embodiment of what is most permanent and universal in human nature." [1]

Such is the merest hint of the direction which the studies of the minister may profitably take when he seeks to comprehend the facts of the spiritual life. It is all summed up by saying that the pastor's main interest is in character, and that the studies which fix his attention upon character, the laws by which it is conditioned, the influences by which it is affected, the motives by which it is governed, the approaches by which it is brought into vital communication with the unseen Helper — are for him the studies of supreme importance.

To the other great department of pastoral study, that which relates to the problems of society, less space can here be given. But it should be evident that no man can be understood when he is studied by himself, because "no man liveth unto himself." The individual can no more be separated from his kind in our study of his spiritual problems than a stamen can be separated from the rest of the flower in our study of its nature, — than a hand can be separated from the rest of the body in our study of its uses. It is in his social relations that the spiritual activities of the man find exercise.

The individual and the society in which he lives are as inseparable as the inside and the outside of a curve. But it is necessary for us to study the areas on both sides of the curve. The individual finds his perfection by seeking first the Kingdom of God. And the one sublime con-

[1] Rev. W. H. Bennett, in *Faith and Criticism; Essays by Congregationalists*, p. 29.

ception which must never depart from the mind of the minister is the thought of the Kingdom of God, for whose coming he daily prays. To comprehend this Kingdom; to gain that anointing of the vision by which he shall be able to discern it; to become sure that it is a present reality; to understand the nature of the laws by which it is governed; to trace the movements of those unseen Powers that are working to establish it; to learn how to help in extending its boundaries and in confirming its dominion, — this is a large part of the life work of the Christian minister.

The question is sometimes raised whether the minister should devote much time to the study of sociology. If the relation of the individual to society is what we have represented it to be, it would appear that studies of this nature involve the very substance of the learning which he must acquire. If the Kingdom of God is here in the world, if it is not a remote possibility, but a present fact, and if it is every man's first business to seek it, then those studies which are called sociological must put the minister in possession of the facts and laws of this kingdom. Here, as in the case of the individual soul, he will find his induction confirming the teachings of Christ; he will find obedience to the law of Christ bringing health and peace and contentment and social welfare, and disobedience producing poverty and anarchy and social disintegration. The kingdom of God is discerned not only in the blessings which it brings, but in the woes which are inherited by those who depart from its precepts. And these are the facts which confront the minister on every side. He ought to be familiar with them. They are the voices with which God is speaking directly to him and to the people of his generation. A thoroughly scientific sociology, a sociology which takes in all the facts of the existing social order, which recognizes the fact of human freedom, which includes the facts of historical Christianity and studies the actual working in the world of the Christian morality, will furnish a proof of the truth of Christianity which no caviller can gainsay. Such

studies have a great apologetic value. They show that Christianity has never yet been fairly tried anywhere in the world; but they indicate by cumulative evidence that the partial trials which have been made of it prove it to be the only social rule that will bring peace and good-will, with happiness and plenty. The minister who does not know this is not thoroughly furnished for his work as a Christian teacher. The fact is one that vitally concerns his people; it is the one fact which they ought to recognize in all their conduct. The work of the church, in its largest sense, is the enforcement of this truth. The Christianization of society, in all its parts and organs, is the high calling of the church. How any minister can properly guide his people in this work without faithfully studying the conditions of the society in the midst of which he is living it would be difficult to explain.

Of course this study will involve some familiarity with political and economic science, for the kingdom of heaven rules in every department of society. But so far as political science is divorced from ethics and becomes a mere consideration of expediencies, and so far as economics confines itself merely to material interests, and leaves out of sight the larger interests of humanity, the minister of the Gospel has no concern with either of them. It is a question whether sciences which undertake such a fractional investigation of human life have value for any one; but if any one can find profit in studying them let him do so; the Christian minister has other and more important business. When he studies social questions, his sole interest in them is found in their relation to the facts of the spiritual realm. What he seeks to know is the effect of social conditions upon character — the character of individuals and of the social organism. That the character of every man is deeply and constantly affected by the society in the midst of which he lives, we have seen already; how can the minister of Christ, whose high calling respects only the values of character, be unmindful of those social forces which so powerfully

tend to shape the characters of the men and women to whom he ministers?

So long as the old individualistic philosophy prevails it is possible to think of saving men as separate souls, without paying any regard to the social order. But as soon as the conception of society as an organism enters the mind, — as soon as it becomes evident that we are indeed members one of another, — then the attempt to fence off religion into a department by itself becomes manifestly absurd. The question whether any individual is living rightly, — whether he is saved, in fact, — can be answered only by considering how his life affects the society in which he lives. If his life is a savor of death unto death to those with whom he associates, it is idle to talk of him as a "saved" man. The distinctive quality of the saved is their power of saving the society in which they live. They are the salt of the earth. But in order to know whether his life rightly affects the society in which he lives, we must have some clear conception of what that society ought to be. The separation of spiritual problems from social problems is, therefore, a most mischievous business; it rends asunder what God has joined together; it can only result in sterilizing religion and in demoralizing society. That is a painful story which tells us of the rise in the early church of those purely theological distinctions by which this separation was effected. A failure to comprehend the true doctrine of the Incarnation lies at the root of it all. The faith for which Athanasius stood against the world would never have given room to this deadly heresy. We have no time to study the origin of that "principle of dualism which sanctioned the divorce between the human and the divine, the secular and the religious, the body and the spirit." But we shall find, if we look into the matter, that, in the language of another, it "runs through all the institutions of the Middle Ages, affecting not only the religious experience, but the political and social life of Christendom. As a theological principle it underlies asceticism in all its forms; it creates and enforces the

distinction between sacred and profane things, holy days and common days, between the clergy and the people, the church and the world, the pope and the emperor, the city of God and the city of man. As a theological principle it reigned supreme from the time of Augustine till the age of the Reformation."[1] If, since the Reformation, its reign has not been unchallenged, it is still able to affect very powerfully the thought and the conduct of many of the stanchest of the Reformers. And it is not difficult to see that the whole evangelistic work of the church has been paralyzed by this unnatural bisection of human life. No valuable work can be done for the individual which does not keep constantly in mind his social relations.

It may be said that the minister should study sociology, indeed, but only Christian Sociology; that he has no use for merely scientific sociology. Here, again, the old dualism crops out. It is assumed that there is a sociology which is scientific, which is anti-Christian or non-Christian. But sociology is the science of society. As such it ought to be able to formulate for us the law of the best human society. But it does so simply by collecting and comparing all the facts and tendencies, and drawing from them the proper inferences. Much social science, so-called, fails, like many other attempts at science, of being truly scientific, because it either overlooks, or does not properly estimate some of the facts of the social order. Thus Mr. Kidd, in his stimulating book on "Social Evolution" has pointed out to the sociologists that they have wholly failed to make due account of the one capital fact in the development of Western Civilization. There may therefore be works treating of social science which would not be profitable reading for any minister of the Gospel, because they either carelessly or dogmatically exclude some of the ruling ideas or elements of modern society. But the true objection to these books is not that they are not Christian, but that they are not scientific. The genuinely scientific sociology, which includes all the ideas, influences, movements, by

[1] *The Continuity of Christian Thought*, by A. V. G. Allen, p. 145.

which society is formed, and gives to each its proper weight, must be the true sociology. If what is called "Christian sociology" does less or more than this it is not worth studying. The Christian student may, indeed, start with the hypothesis that a complete induction will verify the Christian law, "Thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself." But his study ought to be pursued in a purely scientific spirit, with a determination to observe all the facts and to give them their proper weight. Let us not be afraid to subject Christianity to this test. It is simply the test of reality. If a careful and thorough investigation of the facts of existing society does not prove that the Kingdom of God is here in the world, does not clearly indicate that the law which Christ has given us is the true law of human society, then there is no good reason why any man should be a Christian. But if these things are so, then there is a reason for being a Christian that no sane man can gainsay.

The minister's study is also his oratory. It is the secret place where he communes, not only with those whom God has taught, but with their Teacher. It is not necessary, it is even a kind of impertinence, to dwell upon the importance of this secret communion. He who is not fully aware of it, not only has no right to preach the gospel, but he is not likely to be convinced of its value by any word of man. "It may, however," says Dr. Fairbairn, "be laid down as a general principle, that the whole of a minister's labors should be intermingled with meditation and prayer. He should never be simply a man of learning and study, for this itself may become a snare to him; it may even serve to stand between his soul and God and nurse a spirit of worldliness in one of its most refined and subtle forms. If he be really a man of God, experience will teach him how much, even for success in study, he needs to be under the habitual direction of God's presence, and to have the direction of his spirit. It will also teach him how little he can prevail, with the most careful preparations and active diligence, in regard to the great ends of the ministry,

without the special aid of the Holy Spirit; how, when left to themselves, his most zealous efforts and best premeditated discourses fall to the ground; yea, and how often, amid the comparatively great and orderly events of ministerial employment, he will himself err in counsel and do that which he shall have occasion to regret, unless he is guided by a higher wisdom and sustained by a stronger arm than his own. Continually, therefore, has the true pastor to give himself to prayer; his study should also be his *proseuché* in which he daily holds communion, not only with the better spirits of the past and present through the written page, but with the Father of Spirits in the secret communications of his grace and love."[1]

"La prière," says the French apostle, "est nécessaire pour nous maintenir au vrai point de vue des choses qui nous échappe toujours; pour guérir les blessures de l'amour-propre et de la sensibilité; pour retremper le courage; pour prévenir l'invasion toujours imminente de la paresse, de la frivolité, du relâchement, de l'orgueil spirituel ou ecclésiastique, de la vanité de prédicateur, de la jalousie de métier. La prière ressemble à cet air si pur de certaines îles de l'océan, où aucune vermine ne peut vivre. Nous devons nous entourer de cette atmosphère, comme le plongeur s'entoure de sa cloche avant de descendre dans la mer."[2]

[1] *Pastoral Theology*, p. 101.
[2] Vinet, *Théologie Pastorale*, p. 123.

CHAPTER VI

PULPIT AND ALTAR

NOTHING which has been said in the preceding chapters should be interpreted as a disparagement of the teaching function of the Christian minister. This teaching, as we have seen, differs from some other kinds of teaching in being largely prophetic; nevertheless it is teaching, the impartation of vitalized truth. The minister has other functions, as we have already seen, and shall hereafter more clearly see. Some of these functions were but slightly emphasized in the earlier treatises on Pastoral Theology; the newer conception of the church in its relation to the Kingdom brings them out in clearer light. Nevertheless the first and highest function of the Christian minister is that of preacher.

The minister's throne is his pulpit; when he abdicates that, to become an organizer of charities, or a purveyor of amusements, or a gossip in parlors and street-cars, the clerical profession will cease to hold the place which belongs to it in the respect of men. A great many kinds of work are now expected of the minister, and some of them are of great importance; but the minister makes a great mistake who permits his pulpit work to take a secondary place. Christ said that the one supreme purpose of his mission to the world was that he might bear witness to the truth; and the same must always be the high calling of the servant of Christ. To pour unto the minds of men a steady stream of the truth which reveals the Kingdom of God; to keep the realities of the moral order always before their thought, — this is his one great business. Men are saved from being conformed to this world only when they are transformed *by the renewing of their minds;* and it is the minister's chief business to keep their minds well

supplied with the truth by which this transformation is wrought.

In pointing out the main lines which the minister will follow in his studies, we have indicated the scope of his work as a preacher. If the problems of the soul and the problems of the social order are the themes of his study, the interests of character, and the interests of the Kingdom of God will be the topics of his discourse. Let all things, said Paul, be done with a view to building. A symmetrical and beautiful character is the temple of the Holy Ghost; a Christianized society is the city of God, the New Jerusalem, which is to stand in the latter day upon the earth. This temple and this city are the structures which the minister of Christ is called to build.

Let us think, first, of his preaching as a message to the individual. It used to be said that the chief end of preaching is the salvation of souls. If these terms are rightly understood no fault can be found with them. A soul is a man; and there can be no question that a great many men are in danger of being lost, and that all men are worth saving. The preaching that saves manhood, — that saves it from being frittered away in the frivolities of life; from being consumed by the canker of avarice; from being blasted by the mildew of idleness; from being wrecked on the breakers of passion; from being enervated by luxury; from being crippled by the creeping paralysis of doubt, is a kind of preaching which the world will always need. The meaning which we put into the phrase is thus a little larger than that which once it carried; for once it signified very little more than getting men to a place of safety after death. It is now pretty generally believed that if a man is saved in this word from selfishness and animalism, and hate, and pride, and all the other evils that are destroying his manhood, there is no need to be anxious about his future welfare; while any assurance of salvation in another world that has no perceptible influence upon his life in this world is probably delusive. The minister is preaching, then, to save men, — to save them from sin and sorrow and shame; to save them from losses that are

irreparable; to save them for lives of honor and nobility, and for the service of humanity. The longer any earnest minister lives, the more deeply he will feel the need of such preaching as this, — the more earnestly he will long for the power to speak the persuasive word which shall turn men from the ways of death into the paths of life.

No fault can be found, therefore, with the statement that a large part of the preacher's work is the conversion of men. That has been the mission of preachers and prophets from the beginning. In all the ages they have been crying to purblind and deluded men, "Turn ye, turn ye, for why will ye die?" That many of the men whom the preacher addresses from week to week are going in wrong directions is a palpable fact; it is his business to show them whither their steps are tending, and to persuade them to turn. There are a great many people in all our congregations for whom there is no salvation but in a complete reversal of their general course of life; and the squeamishness which withholds from them this salutary truth is worthy of the severest censure.

The value of what is called evangelistic preaching is therefore clear; and it would seem that any preacher, whether he call himself orthodox or liberal, who expects to serve the ends of character in the most effective way will find that he must do a large amount of this kind of preaching. The question of life or death with many a man is simply whether he will break with his past life and take a fresh start; whether he will take steps which he himself recognizes as revolutionary; whether he will burn his bridges, and so openly and manfully commit himself to another way of life that there shall be no line of retreat left open to him. No matter what the minister's theology may be, he must face just such problems as this; and he will do well to make his preaching conform to obvious psychological facts.

The old preachers used to make a distinction between preaching the law and preaching the gospel. By the law they generally meant the penalties of the law; and by the

gospel the promises of escape from these penalties. The matter does not shape itself in our minds exactly as it did in theirs, for we have come to see that the spiritual laws are natural laws; that they are self-enforcing, and that the only way to get their penalties remitted is to stop disobeying them. But Christianity is, as it has always been, a law as well as a gospel; and the importance of preaching the law is not fully comprehended by some of our most orthodox preachers.

Law connotes both precept and penalty. The Christian precept, which is grounded in the nature of things, which is, indeed, a clear induction from the facts of human experience, is summed up in this sublime generalization: "Thou shalt love the Lord thy God with all thy heart and soul and mind and strength, and thou shalt love thy neighbor as thyself."

Thou shalt love thyself with a rational love; with a love that prompts thee to seek the completion and fulfilment of the nature with which thy Maker has endowed thee; with a love that restrains thee from degrading and imbruting thyself.

Thou shalt love thy neighbor with an equal love; beholding and honoring in him the same divine humanity which is thine own birthright; interfering in no way with the development of his manhood, but helping him, with all wise ministries, to become what God meant him to be.

Thou shalt love the Lord, thy God, who is the Life of all that lives, the Source of all love, and the Archetype of all perfect ideals, with a supreme and perfect love.

This is the Christian law which the minister is to preach with all good fidelity and patience, whether men will hear or forbear. He is to apply this law intelligently and uncompromisingly to all the interests of life; he is to show men that this is indeed the way of life, and that there is no other safe way. He will find that it is a very comprehensive law; he will slowly come to understand what the Psalmist meant when he said, "Thy commandment is exceeding broad."

The penalty of the law as well as its precept he is also

to declare. As the law is grounded in the nature of things, its penalties are natural. They are simply the fruit of our own doings, — the effects of causes which we ourselves have set in motion. This is the fact which the preacher has to emphasize. The old forensic conceptions still hold sway over the majority of minds; the notion that penalty is an arbitrary infliction which waits to be visited upon the transgressor at some future assize, and that the judge who inflicts it is clement, and may easily be persuaded to remit it, — this is the popular idea with respect to the punishment of sin. One great part of the duty of the Christian teacher is to show men how immediate and inevitable are the consequences of evil doing; how sure is the law of the spiritual harvest, that he who sows to the flesh will reap corruption.

But there is a gospel as well as a law to preach, a gospel of forgiveness and salvation. That gospel is that there is love as well as law in the universe, and that love is the deepest fact in the universe, the foundation, indeed, of all law. For while the retributions of natural law can never be set aside, the infinite love is always seeking to restrain the sinner from the ways of disobedience, to lead him into the ways of life and peace, to re-enforce him in every struggle to overcome the evil, to redeem him from the bondage of corruption and to lead him into the glorious liberty of the children of God. And there are also remedial forces which the divine love knows how to use, by which the damage wrought in our natures by sin may be repaired; a blessed *vis medicatrix*, for the spiritual nature, as well as for the physical, by which wounds may be healed and wasted powers restored. How it is that this saving influence of the divine love finds its way into human hearts and lives is a mystery; all life is a mystery. But this is the one fact that Jesus came into the world to bear witness to and to make men believe, — that their Father in heaven loves them and knows how to help them in overcoming the evil; that he can help them when they have lost the power to help themselves; that where their sin has abounded his grace can much more abound; that there is hope for the

degraded, succor for the tempted, life for the dying. This gospel has been told in a great many ways; it has often been encumbered with all sorts of theological *impedimenta;* but the substance of it has been the message of all the great preachers of all the ages, and the world needs it to-day as much as ever it did. It is the men who have a gospel to preach, and who know how to strip it of its glosses and its excrescences, and to bring the light and the joy and the hope of it home to human hearts, whom the hungry world hears to-day most gladly. A literary man of the present day bears a striking testimony to this truth. "Much Christian symbolism," he says, "is doubtless entirely fanciful; but the great central symbols are as exactly records of fact as any proven scientific proposition. The dogma of Conversion, the New Birth, for example, is no mere figure of Mysticism, but a psychological fact daily illustrated in the lives of thousands of persons. The change is not necessarily brought about by confessedly religious agencies; most frequently it comes of the mysterious workings of natural love, — but by whatever chance influence it is set in motion, the fact of its daily occurrence is undeniable. A man is a brute to-day, and in a week's time, without any apparent cause, he is seen to be undergoing a mystical change; a new light is in his face, and he is every way a new creature. This is no invention of Christianity, but simply a natural process which Christianity has included in its body of spiritual doctrine. . . . What also is the dogma that man cannot be 'saved' of himself but a recognition of the obvious fact that he did not make himself, and the resulting doctrine of Grace but a more impressive way of stating man's entire dependence for his gifts and his fortunes on a power beyond his own control?"[1]

But the preacher has a message, not only for the individual, but for the society in which he lives. The Gospel of the Kingdom is also committed to him. The Gospel of the Kingdom! The breadth and length and depth and height of it are yet but imperfectly measured. A glorious gospel it is, though some have never heard it, that God is

[1] *The Religion of a Literary Man,* by Richard Le Gallienne, pp. 75–77.

organizing on earth a divine society; that the New Jerusalem, whose walls are salvation and whose gates are praise, is rising here upon sure foundations; that there is no need to say Lo here, or Lo there, because the Kingdom of God is among us! The power to discern this Kingdom; to recognize the silent forces which are building it; to interpret its legislation; to identify himself with it, heart and soul, is one of the characteristics of the scribe instructed unto the Kingdom. One of the facts that he needs to get most clearly fixed in his mind is that the Christ is rightly named, — that he is the King; that he does give to human society its law; that it is only when men learn to conform their political and industrial order to his teachings that they find peace and welfare. Christianity is not merely for Sundays and prayer-meetings, for closet and death-bed; it is for shop and office, for counting-room and factory, for kitchen and drawing-room, for forum and council-chamber. Unless it has the power to rule all these multifarious affairs of men it is less than nothing and vanity; the sooner the world is done with it, the better. The main reason why it has failed, thus far, to gain the allegiance of the whole world is that its adherents have contented themselves with claiming for it only a secondary and remote relation to human affairs. Grievously is Christianity disparaged when it is represented merely as a scheme for getting human beings safely out of this world. When men begin to comprehend that the law of love is not a sentimental maxim, but that it is what the apostle James has named it, the Royal Law, the supreme regulative principle of human society, and when they begin to make their business and their politics conform to this law, they will discover that Christianity is not a failure.

It is the business of the ministers and witnesses of Christ in the world to lift up his law into its rightful regnancy, and to preach the Gospel of his Kingdom. It is a Gospel, the good news that the world needs to hear. The whole creation groans and travails together until now, under the burden of strife and confusion which it has heaped up for itself through the long ages of greed and force and compe-

tition, waiting for the manifestation of the sons of God, — for the day when it shall appear that men are of divine origin, made to be ruled by a heavenly law; and to this groaning world the tidings of one who is able to compose its strife and to hush its tumult ought to be welcome. Doubtless it may be hard to make the multitude believe the message, but that is no reason why the messenger should hesitate to speak it. And no man can tell how soon the day will come, when the meaning of it and the joy and glory of it shall burst upon the world with convincing power. For as the lightning cometh forth from the east, and is seen even unto the west, so shall be the coming of the Son of man.

Such is the substance of the twofold message which the ministers of Christ are commissioned to deliver, — the word of salvation for the man, the gospel of the Kingdom of God.

It would not be difficult to find, in the treatises upon Pastoral Theology, statements of the relation of the pastor and his message to the world outside the church which would not agree with the foregoing. It may be well to consider some of these statements. Vinet, in his classical treatise, puts the question thus: —

"It remains to ask what, apart from his pastoral relations, the pastor should be in his relations to general society. Does he belong only to his parish? Does he belong only to religion?" In the light of all that has been contended for in this discussion we might answer at once, that the pastor does not need to go outside of his pastoral relations in order that he should be a very active force in general society. If the church is one of the organs of the social organism, vitally related to every part of it, then the pastoral relations to general society are of the very closest and most influential character. The question "Does he belong only to his parish?" is much like the question, "Does the finger belong only to the hand, and not to the whole body?" Vinet is not wholly oblivious of this fact, for he goes on: "It appears at first that, as religion adopts the whole of human life in order to elevate it, the pastor

who is the most perfect representative of religion ought, in the same degree, to be representative of human life. . . . We agree to all this, and we acknowledge that duties may vary with times, but we must make the following reservations. Religion is a specialty. It embraces everything, but it is not everything; it is itself. To connect itself usefully with the things of life it must separate itself from them. Christianity has been in no haste to mix itself with the leaven of the people, or, when it has done so, it has been dynamically, as a spirit. It should be the same with every individual. He must be well rooted at the centre to spread his shade over the circumference. Let the minister be first of all occupied with his own affairs; let him be solely a Christian, and a minister; as a consequence his branches will spread out and his beneficent shade extend itself over all the affairs of society." [1]

In a later paragraph Vinet makes his meaning a little clearer. "The minister may extend his ministry by conferring external advantages; still when there are others to do this, let him confine himself to his calling. He may employ himself in agriculture when it is necessary, also in schools and in religious music; but before everything he should be about his ministry. Nevertheless, when it is his duty to act, as did Oberlin and Felix Neff, by all means let him do it without hesitation." [2]

With this compare the quaint words of old George Herbert: "The Country Parson is full of all knowledge. They say it is an ill mason that refuseth any stone; and there is no knowledge but in a skilful hand serves either positively as it is, or else to illustrate some other knowledge. He condescends even to the knowledge of tillage and pasturage, and makes great use of them in teaching, because people by what they understand are best led to what they understand not." [3]

Two questions are here suggested. Whether a minister should make himself familiar with practical affairs, so that he may instruct his people and set them a good

[1] *Théologie Pastorale*, pp. 169, 170. [2] *Ibid.*, 170.
[3] *The Country Parson*, chap. iii.

example in their trades and their domestic life, as Oberlin and Felix Neff did, is one question. Doubtless this is one of the duties of many a missionary; and it may easily be that practical skill of this kind would often add to the influence of ministers on the frontiers, and in the rural parishes. Nevertheless, the counsel of Vinet is sound, as a general rule, that the minister had better not try to be a jack at all trades; his function is that of the spiritual leader, and not the business counsellor.

What Herbert says respecting the value of such practical knowledge for purposes of illustration is obvious enough. Analogies are not always proofs, but they help wonderfully to let in the light. None who sit at the feet of the great Teacher will fail to understand this. The common men who listened to Jesus were astonished at his doctrine, because he showed them the truth of the spirit mirrored in the life with which they were familiar. But the minister's business is not only to find proofs of spiritual law in the natural world, it is also his business to make the spiritual law regnant in the natural world; to show how all the realms of life must be brought under the domination of the principles of Christianity; and if this is his task the kind of separation for which Vinet, in some of the sentences above, seems to be pleading is not possible. And yet what Vinet has said about specialization contains a truth, as we have seen.[1] The confusion of the thought arises from the failure to distinguish between specialization and separation, in the inability to see that the specialization of functions does not imply any separation of life, but rather a vital union with each other of the parts thus specialized. The organic conception of society clears up all these confusions. One cannot, in these days, be "solely a Christian and a minister," any more than the hand can be solely a hand, or the eye solely an eye. The life of the body is in all the organs of the body; and each of them ministers to all the rest, and finds its life and its health in the life and health of the whole. All this, Vinet himself did not fail to see, for in other sentences following

[1] Chap. ii.

those quoted he states with much clearness the essential truths for which we are here contending.. "In short," he says, "let us not condemn beforehand all extension of the ministry, nor undertake to define its limit; we think that, when the times call for it, it is capable of an indefinite extension; but these times have their signs which it is necessary to attend to and understand."[1] And again, in a student's report of a later lecture of Vinet appended to Skinner's translation of the *Théologie Pastorale*, is this weighty counsel: "In a wider sense we may say that theology attracts all to itself, that it subordinates to itself all the sciences, and receives from them their tribute. And without disputing as to the word 'theology,' consider that there is not a development of the human mind which does not either benefit or injure religion. As it borders on everything so everything borders on it. It must embrace all life, under penalty, if it does not, of being banished from it. This is true now more than ever. Our time, notwithstanding its chaotic aspects, is still a time of organization. *Piety only can organize the world, and to be organized the world must be known.* Preaching, accordingly, that of the world and of books, must undergo some modification. The minister must know many things, not to be cumbered by them, but to serve himself of them with reference to the one thing needful. The more we sift everything, the more we shall be able to bring into captivity every thought to the obedience of Christ. The great awakenings have all been promoted by science. The Reformers were the learned men of their age. Unenlightened men have never succeeded in anything."[2]

Here, surely, is the gist of the whole matter. We need ask for the pulpit no wider scope than that which Vinet here concedes to it. We must not say that all truth comes within the proper purview of the preacher. There are whole realms of science and art and industry and finance with which he is not called directly to deal; he is not commissioned to investigate the properties and laws of

[1] Chap. ii. p. 173.

[2] *Théologie Pastorale*, Skinner's translation, p. 122.

matter, nor to teach men how to plough or weave or build; it is only when these interests and occupations come into direct relation to the interests of character that he has any concern with them. He has no call to instruct the manufacturer as to what kind of machinery he shall put into his mill; but he has a very loud call to study the human relations which exist between the manufacturer and his men, because in these relations character is deeply affected on both sides, and the interests of the Kingdom are vitally concerned.

As emphasizing the prophetic remark of the French teacher quoted above, respecting the extension of the ministry for which the times may call, take these serious words of one who lately fell, greatly lamented, upon the threshold of his work as a teacher of teachers: "Industrial changes, added to the change of population, have modified our social customs, individual habits, ways of thought. The framework of society is subtly altered. Interests are isolated, men have grown apart, a common feeling is lost, mutual indifference succeeds, classes are strongly marked and separated. The simple conditions of the past are gone; relations grow strained; new social problems arise; ethical questions become multiplied and complex. Differences in thought and life growing out of differences of inheritance, birth, training, and association are not lightly overcome. Men misunderstand one another, and a common standard is lost. . . . The church cannot remain untouched by these changes all around her; she must hear and heed the call of each new occasion. If her members grow lethargic, it is the pastor's task to awaken them, and set more clearly before their eyes the duties of to-day. In each community, along all lines of modern movement, in society, business, politics, the highest Christian principle, as already understood, needs to be made effective and paramount by the influence of an aroused, united church. Religious problems, also more complex than in other days, demand for their solution larger intelligence and charity, sympathy and patience. The diverse elements in every church, all ages and all classes, must be not simply harmonized, but

lifted into some broader union, knit together as members of one body, by diverse yet mutual service. Organization, so potent a factor in all our work to-day, must be extended here, and informed with life, until the church has brought her special blessing near the whole community and home to every heart.[1]

Having thus determined what the general trend of the minister's teaching must be, we may attend to certain practical questions concerning his administration of the truth.

Whether and to what extent questions of casuistry should be discussed in the pulpit is an interesting inquiry. That the pulpit should clearly inculcate the principles of good conduct is unquestioned. "Let the business of your sermons be," says Jeremy Taylor, "to preach holy life, obedience, peace, love among neighbors, hearty love, to love as the old Christians did and the new should; to do hurt to no man, to do good to every man; for in these things the honor of God consists, and the Kingdom of the Lord Jesus."[2] But George Herbert counsels an application of the Christian law to life which is much more specific. In his description of the *Country Parson* he says: "He greatly esteems also cases of conscience, wherein he is much versed. And, indeed, herein is the greatest ability of a parson, to lead his people exactly in the ways of truth, so that they neither decline to the right hand nor to the left. Neither, indeed, does he think these a slight thing. For every one hath not digested when it is a sin to take something for money lent, or when not; when it is fault to discover another's fault, and when not; when the affection of the soul in desiring and procuring increase of means or honor be a sin of covetousness, and when not; when the appetites of the body in eating, drinking, sleep and the pleasure that comes from sleep be sins of gluttony, drunkenness, sloth, lust, and when not; and so in many circumstances of action. Now if a shepherd know not which grass will bane, and which not, how is he fit to be a shepherd? Wherefore the parson hath thoroughly canvassed

[1] *The Christian Ministry*, by Theodore C. Pease, pp. 31–34.

[2] "Advice to Clergy," in *The Clergyman's Instructor*, p. 92.

all the particulars of human actions, at least all those which he observeth are most incident to the parish." [1]

Such a statement seems forcible, and yet it may be questioned whether the Christian teacher would wisely undertake to discuss, with much fulness, the details of human conduct. The New Testament method seems to be the enforcement of general principles, rather than practical rules. The Book of Leviticus in the New Testament, so strongly desiderated by one strenuous character, does not appear to have been written. It is, however, difficult to enforce principles without giving some illustrations of their working. The preacher must not be so abstract that nobody shall understand him. Sometimes it is clearly necessary to make a definite application of Christian principles to the affairs of common life. Especially in these days, when a new system of industry has completely revolutionized human relations, the bearing of the Christian law upon the new conditions needs to be carefully explained.

The question as to the right division of the word of truth between the interests that are more personal and spiritual and those that are more public and social is sometimes difficult. The pulpit that becomes nothing but a platform for the discussion of sociological questions soon loses its power; the pulpit which reflects only a cloistered piety is of little use in this generation. The problem is to fuse a genuine faith with a broad philanthropy; to keep the people in the closest fellowship with God and with their neighbors; to fill the hours of the life that now is with the power of an endless life. He who seeks to spiritualize the whole of life must have the power to bring home to men the things of the spirit; and his ministry must be one that shall make real to his people the power of prayer, the reality of faith. How he shall order his ministrations so that neither of these interests shall be neglected is a serious problem for every minister. There can be no hard and fast rule for this matter, but it may sometimes be well to devote the morning services to themes more closely relating to the personal life, and the even-

[1] *Country Parson*, chap. v.

ing to a wider application of Christian principles, or to the discussion of subjects germane to the progress of the kingdom of heaven.

In America, at least, the problem of the evening service is one of considerable difficulty. In England and Scotland the embarrassments seem to be less; the churches there are fairly well attended at the second service. On the continent of Europe, many of the Protestant churches appear to have abandoned the evening service; and the tendency is strongly in this direction in America. In most of our churches the service is thinly attended, and the question of its maintenance weighs heavily on the minds of the pastors. Where it has not been abandoned, various devices have been resorted to for increasing the congregation, — praise services, musical services, spectacular services with lanterns, and such like. One despairing pastor, of one of the larger cities, has lately grasped at the device of employing young lady ushers as bait to catch the young men. It would not be difficult to hit upon a less objectionable method. If the great concern is to get the young men into the church, a free luncheon with liquid refreshments would be more effectual and less indecent.

It must be admitted that all the plans for increasing the evening congregation which have the tendency to turn the church into a place of amusement are of doubtful utility. The churches cannot compete in the amusement line with the Sunday theatres; and when the churches admit that Sunday evening may be properly devoted to amusement, their congregations will resort to the theatres. In all conscience it must be allowed that the people of our cities — the Christian people even — have amusement enough on the other six days, and are in no manifest need of amusement on Sunday evenings. The attempt to make the services attractive, therefore, in the sense of making them amusing or diverting, is, to say the least, a mistaken policy. Nor is the plan of making them *artistically* attractive any more legitimate. The service of the church ought to be decorous and beautiful. "Let the beauty of the Lord our God be upon us," is always an appropriate

prayer for the Lord's house. But the element of beauty is always to be kept in strict subordination to the ethical and spiritual elements; it is not to the æsthetic nature that the services of the church make their appeal; and the moment it becomes evident that pleasure, no matter of how refined a sort, has been exalted in these services above serious thought, the power and the glory of the church are gone.

It must be said, therefore, that the minister makes a serious mistake who seeks to furnish men diversion on any part of the Lord's day. The church may, under certain circumstances, be called on other days of the week to be a purveyor of amusement; but the use of its Sunday services for this purpose is nothing less than the prostitution of a high office.

There is no reason, however, why the evening service may not be made deeply interesting, and, in a strong sense of the word, attractive, without appealing to the love of diversion. There are plenty of themes which the minister, in his public teaching, can make interesting. Most men are thoroughly interested in the social questions of the day; they are, indeed, the burning questions; and all these questions have, as we have seen, a spiritual side; character is profoundly affected by them; the coming of the kingdom of God depends upon the answer we give to them. The discussion of these questions from this point of view is, therefore, the minister's business. The application of the Christian law to the solution of these questions is good work for Sunday evening; and such work as this will be found legitimately attractive, especially to men, who are apt to be in a small minority in our Sunday congregations. The labor question, in all its moral aspects; the questions of poverty and pauperism; the treatment of the criminal classes; the question of the public health, especially as it relates to the welfare of the people living in neglected districts; the question of education, with particular reference to its effects upon character; the relation of municipal government to public morality; the ethical bearings of political measures and methods, — all such topics as these, if they are intelligently and temper-

ately treated, will appeal strongly to thoughtful men and women.

Objection is sometimes made to the discussion of these topics in the pulpit on the ground that they are mere secularities. Two classes of people make these objections, — those who hold the old notion that religion is mainly concerned with another world, and those who do not wish to know what are the applications of the Christian law to the business of this life, because they fear that it would interfere with their gains or pleasures. Such objections constitute the strongest justification of this kind of preaching. The pulpit may, indeed, be secularized; but it is not secularized so much by the kind of topics treated as by the manner of their treatment. Jesus dealt, in his teaching, with many common things, — seed-sowing, fishing, bread-making, — but his teaching was not secularized thereby. One can treat the doctrine of justification by faith in such a way as thoroughly to secularize it; it has been so treated thousands of times in the pulpit; it has been represented primarily as a commercial transaction; the spiritual element has been virtually eliminated from it. On the other hand, one can preach upon the wages question in such a way as thoroughly to spiritualize it; the divine elements entering into this relation may be so presented that masters and men may see in it something sacramental. "The discussion of doctrine, the determining of duty," says Dr. George Hodges, "may be no more religious than the transactions of the Stock Exchange; the distinction between the sacred and the secular does not depend on the subjects that men talk about, nor on the places where men meet to talk about them, nor on the profession or the position of the debaters. An election is not made sacred by the fact that the people are voting for a bishop, nor is it made secular by the fact that the people are voting for a congressman. A good many political speeches have been really more religious than a good many sermons."[1] It is of course the spiritual side of all these questions that the minister is to present; he is

[1] *Christianity between Sundays*, p. 174.

to show how the Christian law bears upon these problems; he is to indicate the way in which a Christian man will act when confronted by them. The idea that the Christian pulpit is secularized by such uses of it is a singular misconception. "There is a social psychology," says Vinet, "as there is a social physiology. It forms part of the domain which we have just opened to the preacher. Nothing is more natural and more easy than to connect all providential institutions with the idea of God; to show, for example, that from the beginning of the Bible and of the world, God was the Founder of society and of civilization by the almost simultaneous institution of *the family*, of *the Word* of *law* and of *labor*. These objects, which are very much neglected, and which at the same time give a sort of religious shock to the hearers, are comprehended in the preceding one. In truth, institutions, manners, and, with them, industry, arts, civilization, multiform developments, flow from human nature. All truth leads to truth. Christ, without doubt, is the centre of all truth; but to show that Christ is the centre, we must speak of the circle, and of the most remote circumference." [1]

It is quite true that preaching of this kind makes some unusual demands upon the intelligence of the minister. To speak instructively upon topics of this nature requires careful study and close observation. A minister may easily lose the respect of thoughtful men by his treatment of such themes. There is good reason, therefore, why much time should be given, in studies preparatory for the ministry, to subjects of this class. In many of the theological seminaries they have recently been introduced, and the proportion of time given to them might profitably be increased.

The relation of such discourses to the problem of the evening service is the special point now under discussion; and the sum of what is to be said about it is this: that the minister who deals with these themes wisely and intelligently, never forgetting his divine commission, always

[1] *Homiletics*, part i., section i., chap. ii.

keeping the spiritual values and the laws of the Kingdom of God clearly in view, will be obeying, in this, the command to make good proof of his ministry.

Events are frequently occurring the significance of which may be profitably impressed upon the hearer. If God is now in his world every day, the things that are happening here should be of some importance to those who witness them. There may easily be a straining after the novel and the sensational in such presentations, but there can be no worse sensationalism than that which is often exhibited in the treatment of Scripture texts. The sensationalism is not in the subject, it is in the mind of the preacher. Regeneration may be treated in a perfectly sensational fashion, and the financial panic may furnish the theme of a reverential and earnest sermon.

"Connecting general truths," says Vinet, "with certain and well known facts is doubtless a means of reanimating general truth, and, on the other hand, it is giving to particular facts, which are often misjudged or unobserved, the form of instruction. If the preacher may say God instructs us by events (God also preaches occasional sermons) why should he adopt the absurd inference that he ought never to speak of events? Undoubtedly, indeed, the substance of preaching is not that which is transient, it is that which does not pass away; but this does not imply that we deprive it of this character by using it to connect with passing events truths which do not pass away. The hearer brings into the temple all the small money of his particular impressions that it may become history. He who preaches in this manner, that is to say, in the spirit which generalizes the particular, which eternizes the temporary, may discourse of circumstances. We forbid it to the man who only regards it as a means of stimulating our dull curiosity."[1]

Other lines of pulpit work may be found useful for this purpose. History has fruitful lessons for the wise preacher. The great events which have signalized the presence in the world of that "Power, not ourselves, that

[1] *Homiletics*, p. 85; Skinner's translation.

makes for righteousness," may furnish good themes of Sunday evening discourses. It is of great importance to present, now and then, such careful pictures of the life of those "good old times" to which pessimists are always harking back, and of the people then called saints, as shall make evident the progress of God's kingdom in the world. The best course of lectures upon the Evidences of Christianity that any minister could preach would be a course which traced in outline the history of law and government, of family life, of social life, of industry and trade, of language and literature, of philosophy and religion, through the Christian era, showing, by representative facts, picked up all along the ages, how the ethical standards have been steadily but surely rising in all these departments, and how very inferior, morally, were those "good old times" to the times in which we live.

The preacher should lay hold on the help of the great poets. It may be plausibly asserted that the best theologian of the nineteenth century is Alfred Tennyson. Browning is a more subtle analyst of the soul, but his ethical intuitions are less sure. Wordsworth may almost be called the leader in this age of the intellectual movement which has banished a dismal deism, and restored the living God to his world. Lowell and Longfellow and Whittier have all expressed, in words that will not die, many of the deepest truths of the spiritual realm. Studies of these and other poets who have made these greatest themes their own, bringing out the testimony which they have borne to the spiritual laws, and pointing out what may appear to be marks of disproportion and defect in their message as preachers may, with skilful handling, be very instructive. A more impressive statement of the sublime probability of the Incarnation it would be difficult to find than some passages in Browning's "Saul," or the closing words of "The Epistle of Karshish." The best that man can say about immortality is said in Tennyson's "Wages," while his poem "The Higher Pantheism" puts into words that cannot be forgotten that truth of the immanence of God which is leading in the new era.

Most fruitful of all these lines of study, as we have seen already, is Biography. It is the living epistle that has in it the power of God and the wisdom of God. Life is the light of men; it was in the beginning, is now, and ever shall be. Careful studies of the great characters of the Bible, male and female, putting each of them into his environment and illustrating through them the laws of conduct and the rise of the ethical standards, will be found profitable. Great historical personages, like Constantine and Hildebrand and Savonarola and Wiclif and Huss and Luther and Cromwell and Wesley and Channing, offer luminous lessons.

The legitimacy of such topics will be made manifest by their proper treatment. If the ethical and spiritual purpose do but control the preacher, they will commend themselves to the most devout of his hearers. A minister whose main purpose is to amuse his audience would, of course, make very unprofitable use of themes like these. So would he make an unprofitable use of any proposition of dogmatic theology. A man whose strongest motives are artistic or literary might also present such subjects in a way that would do little good. But the true preacher, the man who is seeking in these events, these characters, these testimonies of the spirit, for some word of God which he can bring home to the hearts of his hearers, may make them serve the highest purposes in a very effective way. If all life is to be sanctified, such an ethical and spiritual criticism of events, characters, creations of art, would seem to be imperative. Discourses of this character discover these essential spiritual truths in regions of life where their presence had not been suspected by the average hearer, and help him to understand how pervasive and universal are the principles of Christianity.

These suggestions are offered, primarily, as bearing upon the problem of the Sunday evening service. They are not, indeed, limited in their application, but inasmuch as the maintenance of this service has been found difficult, there may be more willingness to consider methods of this nature in connection with it. In short, it may be

said that the modern minister, who will put his mind into his work, can make his Sunday evening ministrations interesting and attractive in the highest sense, without worshipping the idols of the theatre, or pandering in the least degree to the craving for diversion. It will take work, hard work, to treat effectively such themes, but such work greatly strengthens the preacher's influence among thinking men. The only way to maintain the pulpit in the rank and dignity that belong to it is to hold it steadily to its own highest purpose.

A question of some practical importance relates to the uniform use of a text from the Bible in pulpit discourse. If the subject is some current event, or some modern personality, shall a text of Scripture always be taken as the foundation of the discourse?

Most of the authorities in homiletics are emphatic in saying that no minister should ever speak in the pulpit without founding his remarks upon some passage of Holy Writ. It is the minister's function, they say, to explain and enforce the truth of the Bible; the word which he speaks has authority over men because it is not his word, but the word of God; it is therefore a tactical blunder, to say nothing worse, for him to divorce his message from this source of authority, and give it in his own name. "Preach the Word," it is said, is the minister's commission; and there is nothing for him to do as a public teacher but to expound the truth of the Bible. There is no need that he should exceed his commission. There is truth enough in the Bible to cover every part of the realm of human conduct; and the minister will never be at a loss to find a text to fit any message which he is called to deliver.

There is much force in these suggestions, and yet they come a little short of the entire truth. The minister *is* called to preach the Word of God, but we have no warrant for identifying the Word of God with the Scriptures of the Old and New Testaments. These contain a most precious portion of the Word of God, but by no means the whole of it. Other words of God, of the very

last importance, are found outside the Bible. Through the whole course of history God has been revealing himself to men; he has never left himself without a witness in the world; and we do not well to ignore all these manifold revelations. It is doubtless true that we can generally find some passage of Scripture which we can connect with the present revelation; and a great deal of ingenuity has been exercised in making such adaptations. But it is a question whether this straining after accommodations of biblical words to the events of to-day adds any impressiveness to the teaching of Providence, or any sanctity to the old Revelation. It is often painfully evident, that a text has been dragged in by the hair of the head; that its relation to the discourse is of the most artificial nature. The Bible is not honored when it is treated in this way. Professor Phelps gives several illustrations of this manner of using texts, some of which he mildly approves. "Professor Park," he tells us, "once preached a sermon on the value of theological seminaries upon the text, 'That the soul be without knowledge, it is not good.' . . . . From the text, Prove all things, hold fast that which is good,' the late Professor Edwards once preached a discourse on the state of the Roman Catholic religion in Italy. On the following Sabbath, in the same pulpit, a sermon from the same text was preached on education societies. Some years ago, on the occasion of a famine in Ireland, a charity sermon was preached in Boston from the text, 'I saw the tents of Cushan in affliction.' A Sabbath-school missionary preached a discourse in Richmond, some years ago, on the text, 'The field is the world.' The object of the sermon was to give some information respecting the establishment of Sabbath-schools in Minnesota. The result was the request for the sum of twenty-five dollars for a Sabbath-school library."[1] Homiletical acrobatics of this sort are at least of doubtful propriety. Nor does there appear to be any good reason why, if there is a famine in Ireland, and the minister thinks it good to speak about it,

[1] *The Theory of Preaching*, lect. ix.

he should not do so, without hunting up some Scripture text, more or less pertinent, to tack his remarks upon. The event is the proper text; his business is to draw the Word of God out of that, and bring it home to the hearts of men.

If the examples of biblical preaching are consulted, they will afford very little warrant for the modern theory that a minister must always speak from a text of Scripture. Several of Christ's discourses are reported, and not one of them is founded on a text. In the most considerable and formal of them he mentions several texts only to repeal and set aside the maxims they contain. The teachings of Christ were almost always founded on events which were happening before his eyes; on similitudes drawn from facts and laws of nature; on the circumstances of daily life. The same thing is true of the preaching of the apostles. Stephen's address before the Sanhedrin is a résumé of Hebrew history, but it is not the exposition of a text. Peter's sermon on the day of Pentecost is a recitation of current history, into which Scripture is woven for illustrative purposes, but it is neither an expository nor a topical sermon. We have several of Paul's discourses, and none of them was preached from a biblical text. On the Areopagus, before the Athenian philosophers, he took for his text an inscription which he had just found on a heathen altar. The modern homiletical rules are not drawn from biblical models.

That the minister should speak God's word, and not his own, seems to some persons to be an end of controversy on this question. But what minister, let us ask, for a moment imagines that he has any word of his own to speak? Any teacher who should intimate that his doctrine was his own peculiar possession, a nostrum of his own concoction, would at once write himself down a charlatan. All truth is of God, and should be spoken reverently by those who fear him, and boldly by those who trust in him. The fact that a preacher does not take a text must not be considered as a sign that he does not wish and intend to declare the truth of God.

The homiletical teachers are not all agreed upon the proposition that the Scripture text is indispensable. "I do not," says the prince of them all, "regard the use of a text as essential to pulpit discourse. What gives a Christian character to a sermon is not the use of a text, but the spirit of the preacher. A sermon may be Christian, edifying, instructing, without containing even one passage of Holy Scripture. It may be very biblical without a text, and with a text not biblical at all. A passage of Scripture has a thousand times served as a passport for ideas that were not in it; and we have seen preachers amusing themselves, as it were, by prefixing to their composition very strong biblical texts for the sake of the pleasure of emasculating them. We have witnessed a formal immolation of the Divine Word. When the text is only a deceptive signal, when a steeple surmounts a playhouse, it would doubtless be better to remove the signal and throw down the steeple."[1] And one of the great German writers, Klaus Harms, is even more positive: "May we be permitted to ask if preaching on texts is founded as much in reason as on custom? May we venture to express the opinion that the theme and the text approach each other only in order to their mutual exclusion of each other; that a theme does not need a text, and that a text does not need a theme? May we dare even to say that the usage of preaching from a text has done injury, not only to the perfection of preaching as an art, but to Christian knowledge also, and what is yet more serious, to the Christian life?"[2] Vinet, in commenting upon this passage of Harms, is inclined to admit its truth. But such a sweeping condemnation of the practice is quite as far from the truth as is the insistence upon it as in all cases indispensable. For, after all is said, the Bible must be to every preacher the Book of religion. All the central facts and principles with which he deals are there, and some of the most central of them are nowhere else. He who is himself The Word is there revealed. His life and

[1] Vinet's *Homiletics*, part i., sect. i., chap. iii.
[2] *Pastoraltheologie*, vol. i., p. 65.

his words must be the one great theme of the preacher. The exposition and enforcement of the truth as it is in Jesus is his high calling. Most sermons of a devout and studious minister are apt to grow directly out of some portion of this written revelation. There need be no hard and fast rule about it; but this will be the natural consequence of the kind of study and devotion required of every faithful minister of Christ.

A practical question for the busy pastor of this generation is whether or not sermons may be repeated. It has been the custom of the great preachers to repeat the same sermon very often. Whitefield had comparatively few sermons; Mr. Moody repeats the same wherever he goes; the same has been true of all the great evangelists; and when the polity provides for an itinerant ministry this is undoubtedly the general rule. But the repetition of the sermon to the same congregation presents a somewhat different question. Even here, however, some great examples warrant a judicious repetition, at sufficient intervals, of sermons carefully prepared. "Dr. Chalmers," says Bishop Carpenter, "was fond of preaching his old sermons. He did so openly, giving notice of his intention; but the crowds still came to hear from his lips even sermons which were in print."[1] Bishop Phillips Brooks often preached old sermons, and the piles of manuscript and notes in the closets of most of the great preachers would be found bearing inscriptions of numerous dates and places. There seems to be no good reason why a sermon, which embodies important thought, which has cost the preacher many hours of painful labor, and which embodies, perhaps, the reflection and experience of a lifetime, should not be given more than once to the same congregation. Congregations are constantly changing, and many will hear it on the second delivery who did not hear it on the first. And it is safe to say that, after an interval of five years, not one in one hundred of the regular congregation would clearly recall even such sermons as those of Phillips Brooks. A stranger hearing the preacher once would be more apt to

[1] *Lectures on Preaching*, p. 9.

remember the text and some portions of the sermon; those who hear him regularly, and who are accustomed to his modes of presentation, would be much less likely to retain the form of the presentation definitely in their memory. But it seems rather absurd to suppose that, even if the sermon were remembered, no good could be derived from it by the auditor who heard it the second time. Those of us who possess the printed sermons of Robertson or Brooks or Mozley or Bushnell, are not, probably, contented with reading them once. Such sermons as Brooks's "The Light of the World," or "The Bread of Life," — as Mozley's "The Unspoken Judgment of Mankind," or "Our Duty to Equals," — as Bushnell's "Unconscious Influence," or "Every Man's Life a Plan of God," — as Robertson's "God's Revelation of Heaven," or "Elijah," — have been read over by many of us, not once, but scores of times; we have gone back to them, not because we had forgotten them, but because we remembered them, and desired to bring the truth which they contained once more into vital relations to our own souls. If printed sermons may be read many times over with profit by the most intelligent Christians, it is probable that a good sermon might be preached more than once with no detriment to the same congregation. The young woman who had "read Browning once," and therefore did not care to read him any more, is the type of a class who would be troubled by hearing a second time a good sermon. It is often true that a sermon five or ten years old contains a truth which is specially pertinent to the congregation in its present condition, — more pertinent, perhaps, than when it was first written. There are circumstances which make it specially applicable at the present juncture. Possibly, also, it is a truth which was given out at first with some misgiving, but experience has strengthened the preacher's hold upon it, and he will utter it the second time with far more vigor and conviction than he was able to put into it at the first delivery. It is also possible, very often, to bring an old sermon down to date, as it were, by added illustrations drawn from current events. While, therefore,

the repetition of sermons may become the excuse of laziness, yet it is not to be forbidden to the diligent and conscientious pastor; and in these days, when his burdens of administration are so greatly increased, it may furnish him at times a great and needed relief.

The pastor in the pulpit is the leader of the worship of the congregation. Even when the worship is liturgical the proper conduct of it largely depends upon his judgment and spirit. "If the officiating minister should go through this department of his work in a dull and spiritless style, like one treading the round of a prescribed formalism, the performance is sure to repress and deaden the devotional feelings of the people, rather than stir and quicken them into lively exercise. Let the mode of conducting worship be what it may, if it is to be for a congregation of believers a worship in spirit and in truth, the person who conducts it must himself enter into the spirit of the service, uttering from his own heart what he would have re-echoed from the hearts of others. And, obviously, the more beaten the track that is to be followed, the more familiar to all the specific forms of devotion, the greater at once must be the need of a lively devotional sentiment to inspirit them with life, and the difficulty also of expressing it through the appointed channels." [1]

The need of entering the chancel or the pulpit in a proper devotional temper must, then, be apparent to every thoughtful minister. The people are there for worship; this is the primary object of the assembly. He must keep this truth steadily before their minds. They are sometimes in the habit of calling themselves an "audience;" that is a word which he will not use in describing them. They are not there to "hear" him, but to worship the Father of spirits. Unless the service brings them into this attitude it fails of its proper effect upon them. To this end there is need, whatever the form of worship may be, that the leader of the worship prepare his own mind and heart for the service before him. The reading in

[1] Fairbairn's *Pastoral Theology*, pp. 307, 308.

the last hour before the worship begins of some stirring book of devotion, of some presentation of truth that shall awaken the mind and quicken the pulses of the heart, is a wholesome practice. It is not the hortatory books that are best, but those which kindle the emotions by stimulating the thought. A sermon of Phillips Brooks or of Horace Bushnell is often better than any manual of devotion. Nor is it needful to protract the reading. When the spark kindles the mind, lay down the book, and muse while the fire burns.

If the service is not liturgical, the question will arise whether verbal preparation should be made for public prayer. That some careful thought should be given to this part of the service is evident. Yet it is difficult to lay down any rule of conduct. To some minds any formal preparation would be a fetter; to be in a praying frame is enough. Others are undoubtedly helped by reflection upon the substance if not the form of the petition. "For, as the pastor, when going to conduct the services of the sanctuary has to bear on his heart various interests and relations, none of which should be overlooked or passed lightly over, he both may and should have in his eye distinct topics for notice in prayer and particular trains of thought to be pursued. Not otherwise will he be able to give sufficient freshness and point to his supplications, or present them in a form altogether appropriate to the occasion. Entirely unpremeditated prayers will usually partake much of the character of unpremeditated discourses; they will consist chiefly of commonplaces which float much upon the memory rather than of thoughts and feelings that well up from the hidden man of the heart; and as they have stirred no depths in the bosom of the speaker, so they naturally awaken but a feeble response in the hearts of the hearers. . . . Probably the more advisable course for ministers of settled congregations will be to meditate, rather than formally commit to writing, the chief prayers they are going to offer in the public meetings for worship; to think carefully over, occasionally also to note down, the train of thought, or the special topics and petitions they

mean to introduce, with such passages of Scripture as are appropriate to the occasion. The mind will thus be kept from wandering at large in the exercise, and yet will move with more freedom than if it were trammelled by the formality of a written form; will be able more readily to surrender itself to the hallowed influence of the moment." [1]

The minister must never forget that in the public worship he is exercising, in a special manner, the priestly function which belongs to all believers. He must be able, by the exercise of a true sympathy, to put himself in the places of those whom he is leading in worship, and to give voice to their needs and their desires. Perhaps he knows the real needs of some of those before him better than they themselves know them; perhaps he may be able, in his prayer, to utter the word that shall reveal to them the condition in which they are, the good which they ought to crave. The words which follow, from the pen of a wise and faithful pastor, show the nature of that priesthood of sympathy exercised by the pastor in his prayers: —

"We may derive materials for prayer from the lives of our congregations, — materials of inexhaustible variety. There is always sin to be confessed, sorrow which God alone can soothe and comfort, weakness that needs divine support; and there is always happiness for which we should offer thanksgiving. But we must be very indolent or else we must be cursed with a dull and unsympathetic nature if we are satisfied with a vague and general remembrance of the sin, the sorrow, the weakness, the joy which cloud or brighten the lives of our people. In our preparation for our public prayers we should think of the people one by one, and make all their trouble and their gladness our own. There are the children, — children whose faces are pale from recent sickness or accident, or whose forms are never robust, and whose spirits are never high; children that are strong and healthy, with pure blood in their veins, with sound limbs, and who are always as happy as birds in summer-time; children that are wretched because they have no kindness at home; children that want to do

[1] Fairbairn's *Pastoral Theology*, pp. 319, 320.

well, but who have inherited from their parents a temperament which makes it hard for them to be gentle, obedient, industrious, courageous, and kindly; and children to whom with the earliest dawn of reason there came a purer light from the presence of God, and to whom it seems natural and easy to be good.

"We should think of the young men and women, with their ardor, their ambition, their vanity; their dreams of the joy and glory that the opening years are to bring them; their generous impulses; the inconstancy in right-doing which troubles and perplexes them; the disappointments which have already imbittered the hearts of some and made them imagine that for them life has no gladness left; the consciousness of guilt which already rankles in the hearts of others; the frivolity, the selfishness, of which some are the early victims; the hard fight which some are carrying on with temptations which are conquered but not crushed; the doubts which are assaulting the faith of others; the bright heaven of happiness in which some are living, happiness which comes from the complete satisfaction of the strongest human affections; the still brighter heaven which is shining around others who are already living in the light of God.

"The enumeration, if I attempted to go through with it, would occupy hours. We have to think of aged people who have outlived their generation, and whose strength is gradually decaying, in lonely and desolate houses, uncheered by the presence of living affection and sanctified by memories of the dead. We have to think of the men and women whose children are growing up about them, and on whom the cares of life are resting heavily. We have to think of places which are vacant in some seats because a boy is at college or has gone to sea, or has just entered a house of business in a distant city, or because a girl has been sent away to recover health under some kindlier sky. There are other places vacant for other reasons. Those who once filled them have forsaken and forgotten the God of their fathers. We have to think of families in the congregation whose fortunes have been

ruined, and of orphans and widows; and of the young bride whose orange-flowers have hardly faded; and of the young mother whose heart is filled all church time with happy thoughts about her first-born at home." [1]

The pastor who can identify himself with the life of his people after this manner, who can bear upon his heart their burdens, and enter into their joys, will have no lack of themes for his pastoral prayers. Only, this must be handled with the utmost delicacy. Any definite allusions to individuals in public prayer is of doubtful wisdom; the petition must be one in which the persons prayed for can heartily join, because it expresses the sense of their need, but which does not embarrass them by calling the attention of the congregation to them."

Above all we must remember, as taught by Van Oosterzee, that "even the best precepts with regard to liturgical matters and liturgical actions run the risk of failing of their object, unless powerfully supported by the liturgical personality. . . . In the words of Goethe, 'say what one will, everything turns in the long run upon the person.' The liturgist, too, not less than the homilete, must be not merely a something, but also a some one; no speaking-trumpet merely of the Holy Ghost, but his inspired mouth-piece and living organ. The claim of the personality is just as little unlimited in the liturgical as in the homiletic domain, but nevertheless real, and precisely from the Evangelical-Reformed standpoint to be emphatically maintained, in connection with the principle of freedom. The one prays and thanks, consecrates and blesses in a wholly different manner from another, and he is free to do so, inasmuch as he is really a different man from his more highly or less highly endowed brother. Here, too, the diversity of charism is unmistakable, — harmless, yes even of advantage to the unity, beauty, and growth of the whole spiritual organism. In order to be a good liturgist the first requisite is not brilliant talent, but the spiritual bent of the heart, and the presence of a radically moral character." [2]

[1] Dale's *Lectures on Preaching*, pp. 267-269.
[2] *Practical Theology*, p. 443.

The pastor in his pulpit is the director of the worship of the congregation, including its song. This part of the service should never be surrendered by him to the control of irresponsible choirs and untutored music committees. The service of song in the house of the Lord is an integral part of the worship; it should harmonize with all the other parts of the service; it should be made tributary to the general effect of prayer and Scripture and sermon. The independent conduct of the music by organist or choirmaster, who, in many cases, is utterly devoid of the sentiment or spirit of worship, is a shocking anomaly. It is not too much to say that the musical portion of the service in many American Protestant churches verges close on blasphemy. In many congregations it is the first duty of the minister to instruct his people in the first principles of Christian worship; to make it entirely clear to their minds that the church is no place for the exhibition of vocal gymnastics; that Christian song must never degenerate into a show, and that art must always be subordinated to reverence.

There is need, no doubt, of judicious and considerate treatment of this matter on the part of the minister, for in many cases the tastes of the congregation have become so vitiated and their standards so debased that it will be hard for them to receive the truth. But if the minister will begin with the official members of his congregation, and will seriously and kindly consider the whole subject with them, pointing out the principles which must rule in all worship, and the sacred and priestly character of those who lead in every act of worship, he will generally be able to carry them with him in his efforts to reform this portion of the service.

The choice of the hymns rests with the pastor. It is a matter of great importance. It is not to be assumed that all the hymns in the best hymnal are fit to be sung; some of them express a mawkish sentiment, and others a bad theology; the minister must not ask his people to tell lies in their songs. It is a question also whether the old style of didactic hymns should be used in public worship. As a rule the hymns should be worshipful; praise, adoration,

aspiration, trust, contrition, supplication — are the proper voices of Christian song. Yet hymns of a meditative sort may sometimes be used, and there are spirited work-songs and battle-songs of the Church which are full of lyrical fire, and readily lend themselves to the best purposes of congregational song.

The hymnals now in use are, as a rule, far better than those of a former day; most of the objectionable hymns have been eliminated, and the tunes are, as a rule, dignified and worshipful. But it must be admitted that many congregations of our American churches have become addicted to a style of hymnody which is an offence against good taste and good sense. Verbal jingles which are destitute of all poetic character, and which often express an effusive sentimentalism, are joined to melodic jingles which are equally destitute of musical meaning; and the result is a series of combinations that tend to debilitate the mind and pervert the sensibilities of those who use them. Such combinations do not long endure; the prattle of the rhymes soon palls upon the sense, and the catchy melody becomes dull and stale, and a new batch is soon called for, to give place, in its turn, to something lighter and more worthless still. But it is with hymnody of this sort precisely as it is with flashy literature; those who get a taste for it are apt to think that anything of a higher order is stupid and unprofitable. The consequence is that when the hymnals which try to confine themselves to hymns which are really poetic, and to music which is *not* suitable for *opera bouffe* or a *café chantant*, are introduced into the congregation, it is difficult to secure for them a general and hearty acceptance. There is much patient educational work to be done along this line by intelligent pastors, in seeking to correct the perversions of taste, and to elevate the standards of psalmody in their congregations. The best hymns, when they become familiar, will never grow stale or old, and the best tunes are those that can no more be antiquated than daisies or daily bread.

The pastor should know enough about music to be able to select tunes which his congregation can and will sing.

It is sometimes difficult to find in the hymnal provided for him the hymn which he wants, adapted to a tune which the congregation can use; but such a combination justifies and will reward a careful search. The adaptation of the hymns to the sermon and the other parts of the service should always be carefully considered. The hymns which are sung in the earlier portions of the service may be simply worshipful; but if any hymn follows the sermon, it ought to be in closest harmony with the thought which has been enforced.

As a rule our church hymnals are far too large. It is quite impossible that a congregation should become familiar with twelve hundred or fifteen hundred hymns; it is probable that the minister will use, out of such a book, not more than one hundred and fifty hymns. A carefully sifted collection of three or four hundred hymns would be better for any church than the hymnological libraries which burden the hands and oppress the minds of most worshippers. In the use of such a small collection the congregation is more apt to become thoroughly familiar with some of the best of the hymns and tunes, so as to sing them with spirit and heartiness. The ideal church hymn-book is yet to appear.

As to the tunes, that canon of judgment which tends to prevail among recent scholarly writers upon psalmody, to the effect that the church tune should always be a choral, in common time, and with a plain and even movement, leads in the right direction, but goes too far. Such an excess of conservatism would not be salutary. The choral is a good form of church tune, and may be used in America much more freely than it has yet been; but other rhythmical forms are admissible; and it is indeed desirable that there should be a good degree of variety in the musical service of the Lord's house. Such a spirited movement as Lowell Mason's "Duke Street," such a flowing melody as Mr. Bradbury's "Woodworth," such a ringing praise-song as Giardini's "Italian Hymn," or even such an elaborate composition as the setting which Mr. Dykes has given, in "Lux Benigna," to Newman's immortal hymn, may be

sung, under good leadership, with the greatest enjoyment, by the average congregation.

The leadership of the congregation is, of course, the main thing. If this leadership is intelligent, reverent, and enthusiastic, the congregation can be made to render the best music in the best manner. How to secure such leadership in the service of song is the principal question.

Not indispensable, but highly important to the best rendering of sacred song, is that "king of musical instruments, the organ." "There are not wanting," says Van Oosterzee, "instances here and there of such harmonious congregational singing that the absence of the organ, in that case at least, is not felt; while it is equally undeniable that a defective, tasteless style of playing proves more of a hindrance than a help to edification. Yet in by far the larger number of places the singing is of such a character that, in default of something better, a mediocre leading with the organ is preferable to that which only improperly bears the name of church song. . . . The religious value of the organ in church depends mainly on the hand to which it is intrusted. This remark will not be without its value, if it only impresses on the liturgist his duty of using every endeavor to secure that the organist to be chosen for this purpose is in the fullest sense of the word a Christian artist, who feels and understands what he is playing, and shows that he is penetrated with the desire to serve the Holy by means of the truly Beautiful. Sacred art must support the sacred Word, and place its great power entirely and exclusively at the service of the Most High; while the artist feels himself not only the priest of art, but also the servant of the congregation. When the opposite is the case, the Puritan polemic against the organ is still to a great extent justified. It is — what is too often forgotten — not necessary that the organ should always be heard, and still less that it should always be heard equally loud. Rather would now and then, with sufficient vocal strength of itself, a temporary silence of the instrument be desirable. When, however, the organ is heard in the church, let

it never give forth the note of false taste or of mere worldly art."[1]

With the organist, or the choirmaster, or whoever is employed to conduct the musical part of the service, the minister should be in constant co-operation; there should be, at the outset, a clear understanding that all parts of the worship are under the minister's direction, and that all must be made to harmonize. When it is understood that the ends of worship, rather than of art, are always to be kept uppermost, many of the causes of contention among church musicians will be eliminated. Among artists jealousies are natural, for the æsthetic judgment rules, and the fundamental question is one of pleasure. But among worshippers such contentions at once appear to be grotesque. To strive for the privilege of prayer, or to dispute about the highest seats at the altar of sacrifice would be so manifestly incongruous that the dullest minds would revolt from it. Make the singers understand that they are there, not to exhibit their voices or to display the results of their musical training, but to worship God, and they will be ashamed to quarrel.

What the vocal leadership of the congregation shall be is a question of some seriousness. The perfection of congregational worship is perhaps attained in those English Dissenting churches where the organ is the sole leader of the voices, so far as can be seen by the casual visitor, and where the whole congregation forms a great chorus, rendering, with heartiness and precision, anthem and chant and hymn. In these churches, however, a nucleus of trained voices is usually clustered about the organ, who form an invisible choir, and whose strong initiative carries the congregation steadily along. In one of these churches we are told that the "Hallelujah Chorus," from "The Messiah" is sometimes sung with fine effect by the whole congregation. In many of them, anthems of considerable intricacy are rendered with no hesitation; voices all over the church are heard joining in them. The use of the chant in these congregations is almost universal; the people have been

[1] *Practical Theology*, p. 379.

accustomed to it from their childhood, and the musical declamation is as natural to them as reading.

In most of the English Congregational churches there is, however, a large choir in plain sight of the congregation, and the leadership of the church song is committed to them. In few cases do they undertake any performance of their own; the anthems and the chants as well as the hymns are all sung by the congregation, the choir serving only as leaders of the song. This full, strong chorus, with such other members of the congregation as wish to attend, meets once a week for practice under the direction of the organist. The ability to render the music of the church so acceptably is in almost all cases the result of some painstaking effort. In one church in London the regular choir, of fifty or sixty members, is supported by a substitute choir of about the same number. To one person in each part is assigned the duty of filling up the ranks, at every service. If, at five minutes before the beginning of the service, the seats of the bass singers are not full, the gentleman in charge of that part makes an immediate levy upon the substitute bass singers already in the house, to fill the seats, and so with each of the other parts; thus each part is always full of trained singers. Very little in the way of fine artistic effects is attempted by these English choirs, but they sing with great heartiness, and the congregation is admirably led. English organists are also, as a rule, expert leaders of congregational singing, and the congregation is made to feel the meaning of the words of the hymn and to respond to the sentiment expressed.

In many of the state churches of England the vested choirs, with boys upon the upper parts, perform the highest style of music in a very admirable manner. So large is the number of the English boys who thus receive a thorough training in sacred music that male singers of cultivation appear to be more numerous in that country than female singers. At one of the triennial Händel festivals at the Sydenham Palace, when nearly four thousand singers were present, the basses and tenors quite outnumbered the sopranos and altos. This may be one

reason why the men in any English congregation generally join in the song, while in an American congregation the reverse is the rule. The vested choirs, in the cathedrals, and in the larger churches are, however, left to perform most of the service. What is called a choral service is not congregational worship; we find that, in far greater perfection, in the Dissenting churches.

In America, however, the choir is often permitted to have matters all its own way. In the majority of American churches the choir is a quartette, and the congregation takes but little part in the singing. Even the hymns are sung by the people in the gallery, without much aid from the pews. Quartette choirs, as a rule, disapprove of congregational singing, and make it difficult, if not impossible, for the congregation to follow them in the hymns. And the hymns are rendered in a manner so unintelligent and perfunctory that no one cares to join in them. It would be far better if churches employing choirs of this character would abandon wholly the congregational hymns.

The purpose of the quartette choir is, almost always, the artistic rendition of some highly elaborate and florid musical composition. It is rare that a performance of this nature awakens in any auditor a worshipful feeling. Precisely the same emotions are excited as those which are appealed to in the concert-room. Those who enjoy the performance will be seen nodding one to another, at its conclusion, as if to say: "Was not that a splendid exhibition?" To any reverential person such a perversion of the act of worship is little less than horrible. It is a grave question whether the musical service, in very many American churches, is not a savor of death unto death, rather than of life unto life.

This must not be understood as a condemnation of the employment of single voices or any combinations of voices in worship. It is quite possible that a song or a prayer should be rendered in church by one or more persons with the true spirit of devotion, in such a manner that the thought of the listeners should be fixed upon the theme, and not upon the art of the performance. If many voices

may worship God in song, so may a single voice. If the pastor may lead the worship in prayer, so may the singer. But in such case the singer must be a real worshipper. The art of the rendition must be hidden in the sincerity of the worship.

These elementary truths are well-nigh forgotten in many of our fashionable churches. Music should be an aid to devotion; but many of those who most keenly enjoy it in the concert-room or the drawing-room listen to the same thing in church with pain.

The first thing to be desired in the church song is that the whole congregation should heartily participate in it. The full choral song admits of no efforts at display. The vanity of the individual is merged in the voice of the multitude. When all the people thus praise God in the sanctuary it is possible that each should join with some real uplifting of the heart. Yet even this service may be rendered with regard for beauty and fitness; the congregation may be taught to observe the sentiment of the hymn, and properly to express it. The people will learn, if they are taught, to sing with the spirit and with the understanding also. The organ and the leading choir can easily suggest to the people the subdued and tender expression of the plaintive lines, and the accelerated time and accumulated power of the triumphant strains. Congregational singing must not be considered good when everybody sings all the time with all his might; there must be evidence that the congregation is thinking of the words of the song and is touched with their meaning. It is beautiful to see how a congregation will learn to follow such intelligent leadership, and will come, after a little, to make the words of the hymn their own. The spiritual value of this part of the service is thus indefinitely increased.

The chief use of the choir must be to lead the worship of the congregation. It should be diligently impressed upon the singers when they are called into this service, that this is their main business. If they help the people to praise God in song they will do well; if they fail of that they are worse than useless, no matter how artistic

may be their own performance. To this end the hymns must be studied and their meaning understood and felt by the singers in the gallery. The choir will sometimes say, "Oh, that is 'Federal Street,' or 'Hursley,' — surely we do not need to practise that old tune." But the question is not whether "that old tune" can be sung, it is whether *the hymn* now set to the tune can be intelligently and feelingly sung; whether its meaning can be conveyed in the use of this old tune. The intelligent and reverential leadership of the congregation is the first business of the choir. To this end they ought to be intelligent and reverential persons, and the spirit of their leader ought to be so full of intelligent reverence that the true nature of their work should be constantly kept before them.

The best kind of choir to lead a congregation is, manifestly, a large chorus. There may be quartettes which can lead congregations, but they are not numerous. There is difficulty, however, in maintaining large choruses, because members of the congregation who can sing are often, unfortunately, slow to lend their services for the promotion of the good of the church. Those who can sing or play upon an instrument are apt to feel that if they render any help in public worship they must be paid for it. The prevalence of this feeling shows how this whole department of church life has been secularized. When music touches the life of the church the standard suddenly falls. Those who possess some little musical ability or training are wont to say that they have paid much money for their musical education, and that therefore they ought to receive compensation for their services. But it is equally true that the people who teach in the Sunday-schools, and who speak in the prayer-meetings have paid much money for the education which qualifies them to assist so efficiently in the work of the church. In many of our congregations there are many college graduates and professional people whose education has cost them five times as much as that of the singers and the players on instruments, and who are yet rendering to the church, weekly, many hours of uncompensated labor. There seems to be no good rea-

son why the musicians should make themselves exceptions to the rule of willing service, which binds all the members of the church together in unity. It is true, of course, that some musicians recognize this principle, and give to the churches to which they belong, a great deal of the most valuable assistance. But the failure on the part of many to comprehend the fact that musical gifts, like other gifts, are subject to the law of consecration, makes it difficult, in many congregations, to gather the singers in chorus choirs.

The maintenance of artistic standards of judgment upon the singing of choirs also strengthens the mercenary claim. If the service is really a performance for the delectation of an audience, perhaps the audience ought to pay the performers. If the service is recognized as having another and higher function, perhaps those who recognize their Christian obligation would be more willing to assist in it.

The question whether the choir, however organized, should be expected to render any music of their own, apart from the leadership of the congregation, is answered in one way, as has been said, by most of the Nonconformist churches of England, and in another way by most of the Anglican churches, and by the great majority of Protestant churches in America. There is danger, no doubt, that choirs, and especially quartettes, if they are permitted to sing anthems or set pieces of their own, will embrace the opportunity to make a great display of their own musical powers, thus turning worship into mockery. But, on the other hand, it is quite possible that the choir should be so instructed and led as that it shall keep steadily in view its true function as the leader of worship; and so that it shall render dignified and inspiring music, not only with propriety, but with excellent effect. Choruses like Costa's "The Lord is Good," or Mendelssohn's "He Watching over Israel," or Sullivan's "O Taste and See," could not well be sung by the ordinary American congregation; but they may be rendered by large choirs in such a way as to stir the hearts of the worshippers, and to kindle the flame of sacred love. Smaller combinations of voices, or single

voices may serve in the same way. It is not true that the singing of the congregation is the only kind of music to be tolerated in church; the congregation may worship by silently joining in the prayer or the thanksgiving or the aspiration to which their leaders give voice in song. The only thing to be insisted on is that the congregation shall be able to recognize this as worship, and to feel that it is worship.

If the choir is permitted to provide music of its own, the leader of the worship should see that the anthems or solos sung are of a character appropriate to public worship. Much of the music printed for American choirs is too florid and showy for the sanctuary. But it is possible to find dignified and serious music for this purpose, and much care should be exercised in this selection. Especially should the minister take care that the service be not marred by the introduction of choir pieces which, however unobjectionable in themselves, are wholly out of harmony with the occasion. The most grotesquely inappropriate selections are often thrust into religious services by ambitious choir-leaders. Not one in ten of these worthies exhibits the slightest sense of the fitness of things. He is quite apt to sing a morning hymn at an evening service, or to introduce, just before the sermon, such words as these: —

> "Saviour, again to thy dear name we raise
> With one accord our parting hymn of praise;
> We rise to bless thee, ere our worship cease,
> And now departing, wait thy word of peace."

Such a delicate suggestion to the minister that the congregation has finished its business and is going home — that it has no use for his sermon — has been listened to by the minister with such equanimity as he could muster. On the occasion of the celebration of the hundredth anniversary of a church whose life had been especially harmonious, and whose ministers, without exception, had been well beloved and generously treated, the selection by the choir consisted of the following words: "O Jerusalem, Jerusalem, thou

that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not. Henceforth your house is left unto you desolate." The effect of such words upon intelligent and sensitive listeners may be imagined.

There are choir-leaders whose taste and judgment can always be trusted. Happy is the pastor who has such a helper by his side. But it is his duty to guard against all such monstrous incongruities, and to see to it that the whole service of the Lord's house is appropriate and harmonious.

The question as to what is sometimes called "the enrichment of worship" is now discussed by non-liturgical churches. That the forms of worship in some of the Reformed churches, notably the Scotch and the Puritan churches, both English and American, have been somewhat bare and meagre can scarcely be denied. The reaction against a sacramental ritualism swept away even the decencies of public worship. For a long time, in New England, even the reading of the Scriptures was under the ban; that seemed, to these sturdy Protestants, a rag of popery. In the diary of the Rev. Stephen Williams of Longmeadow, Mass., under date of March 30, 1755, he writes: "This day I began to read the Scriptures publicly in the congregation. Wish and pray it may be serviceable and a means to promote Scripture knowledge among us." His biographer adds: "This was an innovation which Stephen Williams had some difficulty in sustaining."[1] Many of the old New England town histories record disputes upon this subject. It is a curious fact that in their rebellion against the sacerdotal principle, which lies at the foundation of the system with which they had broken, these reformers gave to their minister, under another form, a priestly character; for the public worship was almost wholly committed to him, and transacted by him for them; they took no part in it whatever

[1] Longmeadow Centennial, p. 222.

beyond the singing of a psalm which he "lined out" to them. The present tendency is toward the restoration to the people of the privilege then voluntarily relinquished by them. As the Protestant church of to-day is seeking to become a working church, so, and for kindred reasons, it is seeking to be a worshipping church. It wishes to take a larger part, audibly and openly, in the service of the Lord's house. The changes in the order of worship introduced or advocated are mainly, if not wholly, changes in the direction of congregational worship.

The question whether these additions to the accustomed order shall be made by the officiating clergyman, or whether the people of each communion, through their wisest and most devout representatives, should set forth some forms of praise and prayer for the guidance of their congregations, has been discussed in some of the ecclesiastical assemblies. One of the most distinguished and broad-minded of the Congregational clergymen of New England, in an address before a church congress, said: —

"Here I am constrained to say and confess that worship cannot do its whole good work as the vehicle of truth to the mind, except as it is formulated and prescribed by general authority, and is not left to the genius and piety of the officiating minister, according as he may happen to have the use of his genius or his piety at the moment. As a minister in a non-liturgical communion I can say this more easily, perhaps, than some other ministers could, and I do say it. There are extemporizing ministers whose study of worship has been so complete, whose good sense is so good, and whose natural gifts are so great, that they accomplish a pretty complete liturgical sweep in their services; and when ministers do not accomplish much of a sweep ever, as leaders of worship, but bear down habitually and only on a few facts and doctrines lying near the heart of Christianity, God forbid I should deny them access to God, and their use as preachers of truth through the worship they conduct. But, taking all things into account, it seems to me clear that in the one respect of truth conveyed, conveyed in its entirety, and conveyed

proportionately, a worship prescribed, or substantially prescribed, is not only valuable but indispensable. I contribute that item towards the reunion of Christendom on the point of worship." [1]

There would be much dissent from the proposition to formulate a uniform ritual for any of the non-liturgical churches. Even if considerable freedom were allowed in the use of it, the tendency to a monotonous and lifeless repetition would be regarded by many as far outweighing the gain that would be realized through a more complete and comprehensive presentation of the truths on which worship is founded. Christians of different temperament and different training will answer this question differently. Undoubtedly a prescribed ritual avoids much irreverence and many painfully arid performances; but on the other hand it sacrifices a spontaneity and timeliness which, in the service of the preacher who has both the gift and the spirit of prayer, are often very inspiring. But if no such complete ritual is furnished, it is surely lawful to add something to the barrenness of the old Puritan ritual.

The responsive reading of portions of the Scripture is now quite common in American churches, and when properly conducted it is an excellent feature. The first requisite of success in this service is the selection of a suitable manual of responsive readings. Not all Scripture is suited to this use; the historical, philosophical, and didactic portions lend themselves but awkwardly to such a service; it is really only the poetry that ought to be treated in this way. A few of the New Testament passages, like the Beatitudes, and the Proem of John's Gospel, and some portions of the epistles which approximate to lyrical form may be read responsively, — though even here the verses should be broken up into phrases that are antiphonal or cumulative. But for the most part it is the Psalms and the prophetic poems that are best suited to responsive reading. These should always be put for this purpose into the rhythmic form that belongs

[1] Address of Rev. N. J. Burton, D.D., *Proceedings of the American Congress of Churches*, 1885, p. 62.

to them. It is little less than absurd to adhere to the verse divisions in the responsive reading of the Psalms. The poetry is constructed for the very purpose of antiphonal expression; our verse divisions simply destroy its artistic form. The parallelisms of these old lyrics, as we find them arranged in the revised version, are better adapted than anything else in literature to the responses of a congregation.

The congregation should stand up to read; and the leader should read with distinct but rapid enunciation, suffering no long pauses between the responses. There is no room here for elocutionary effects; anything of that sort is grotesque enough; but the reading should be full of spirit and feeling, — and the responsory character of it should be so marked that it shall seem more like a chant than a reading. Any painful attempt of the congregation to speak in concert should be avoided; but on the other hand the helter-skelter reading of many congregations is not particularly inspiriting. If the parallelisms are used, and the leader sets the pace with a firm, rapid, steady tempo, the responses will naturally and almost inevitably maintain a good measure of unity, and the rhythmic effect will be marked and beautiful. In some congregations the outpouring of the full heart in these reponsory voices of praise and hope and aspiration is more inspiring than any other portion of the service.

The repetition of one of the ancient creeds — the Apostles' or the Nicene — by the congregation is also common and altogether suitable, while the people of most of our churches have learned to join with the minister in the audible repetition of the Lord's Prayer. Whether the Decalogue should be employed liturgically is an open question; our Lord has translated that law into a different language, and his rendering of it should be nearest to our thought. The Beatitudes and the Lord's summary of the Law might well take the place, in our congregational worship, of the Ten Commandments. Some judicious selections might also be made from the Anglican Book of Common Prayer; its General Confession, many of

its beautiful collects, and sometimes its majestic Litany might be introduced into the service of our non-liturgical churches. Language like this, which has been hallowed by centuries of use, into which many generations of praying men have poured their hearts, possesses a value which no newly formed phrases could possibly contain. If the enrichment of the non-liturgical ritual is sought, it is in these sources that we shall be most likely to find it.

It is well to remember that not all the reformers sought to banish from the sanctuary the hallowed forms of prayer and praise. There was really, at the beginning of the Reformation, a decided disposition to enlist the people, as they had not before been enlisted, in the public worship of the Lord's house. "The spirit of Protestantism," says Dr. Samuel M. Hopkins, "requires that the people shall take part in the public worship of God, and thus make it 'common worship.' The Romish church, during the Middle Ages, resolved worship into a spectacle. The great cathedrals were built for a dramatic religion, in which the people could look on, while the priests went through with the service of the mass; down whose broad naves, chanting and cross-bearing processions could move, and through whose ogived arches the pealing tones of the organ could resound. Throughout the whole the people were only a body of spectators. This accorded entirely with the spirit and policy of the Romish church. Protestantism changed all that. It recognized the Christian body as something more than a dumb and passive laity. It recognized them as a 'holy priesthood,' each called to offer spiritual sacrifices of prayer and praise to God. The great reformers, therefore, all of them, prepared or made use of liturgies for the use of the worshippers. There was the Lord's Prayer and the Creed always to be recited aloud by the people. There was the 'general confession,' which every one joined in repeating, making it his own personal confession of sin. There was the reading of the Decalogue, to which the people responded, 'Lord, have mercy upon us, and incline our hearts to keep this law.' There was the responsive read-

ing of the Psalter, an exercise to which it might seem the most exaggerated Puritanism could make no objection. All these features appear in the *Strasburg Liturgy* of John Calvin, in the *Saxon Liturgy* drawn by Luther, in the *Liturgy of the Palatinate* prepared by Melanchthon and in all the other forms of prayer that were the product of the Reformation period."[1] The Lutheran Church still employs a considerable liturgy; so also does the Moravian. It is evident that a desire for the extension of congregational worship is making itself felt in many of the non-liturgical churches; and this movement is, in reality, very nearly the antithesis of the ritualistic tendency, which in effect confines the audible worship to the priest and the vested choir.

With the introduction of responsive readings, chants, and creeds, it is evident that some reduction must needs be made in other parts of the service; and it is probable that what is known in the Reformed churches as the "long prayer" might, in many cases, be usefully shortened. One cannot have too much of the spirit of prayer, and the habit of lingering long at the mercy seat must not be rudely censured; but the physical and mental demands of the congregation must be considered, and it is doubtless true that this prayer does often become a weariness to the flesh. No rule as to length can be laid down; but most of us have attended services in which we have felt that a far more devotional frame would have been maintained by the congregation if the long prayer had not been half as long. Whitefield cannot be suspected of undervaluing public prayer, and his remark to a good minister, whose prayer had been unduly protracted, may well be remembered: "You prayed me into a good frame, and you prayed me out of it."

One enrichment of the service is suggested with some diffidence. If the song of the reverent singer may lift our hearts to God, might not the simple and devout *reading* of a sacred lyric sometimes have a devotional value? The reading would convey the words more perfectly than

[1] *Proceedings of the American Congress of Churches*, 1885, pp. 75, 76.

the singing ordinarily does; and the confession, the trust, the hope, the aspiration expressed in such beautiful words might help to kindle a worshipful feeling in the minds of listeners. There are many hymns of the highest literary merit, and the deepest spiritual insight, which cannot well be sung; might not a truly liturgical use be made of them? There are many other excellent hymns which the hymnal of the worshipping congregation does not contain, and which might be employed in this way. If, just before the "long prayer," one or two of these sacred lyrics were reverently read, not with elocutionary effect, but as if it were a prayer, might this not be, in some cases, an inspiring introduction to the prayer about to follow? Nor is it essential that these devotional excerpts should be expressed in lyrical form. Words that contain the heart of prayer, the spirit of devotion, may be found in sermons, and in contemplative writings. A beautiful collection of such meditations has been added to the devotional literature of the church by the blind preacher of Edinburgh, the Rev. George Matheson, and there is many an anthology of devout and uplifting thoughts, from which selections might be made. These should always be very brief, and should be manifestly joined by vital bonds with the prayer which follows. It cannot be too strongly said that this part of the service must be as far as possible removed from everything that savors of the theatrical; if it is not essentially worship it can have no place in the pulpit.

All this matter of the enrichment of public worship needs to be wisely and firmly handled. Changes which have no merit but novelty, and which are intended chiefly as baits to draw auditors should be rigidly excluded; only those should be permitted which promise to assist in making the worship of the congregation more general, more hearty, and more intelligent.

The pastor, as the leader of the worship of the congregation, must sometimes descend from the pulpit to the altar. For even where nothing resembling that much dis-

puted piece of ecclesiastical furniture is visible in the sanctuary, there are still services whose nature is sacramental, which cannot fitly be performed in the preacher's desk. The administration of these sacraments is an essential part of the pastor's duty.

Among the Protestant churches the only rites to which the sacramental character attaches are Baptism and the Lord's Supper. Respecting the nature of these sacraments, no extended discussion is here called for; we assume their practice, and simply seek to know how the pastor ought to regard and administer them. It is, however, necessary to recall the conclusions of the third chapter of this treatise, and to remember that the Christian pastor, in Protestant churches, in the administration of these sacraments assumes no sacerdotal powers, and that the sacraments themselves are not supposed by him to possess any intrinsic or magical efficacy. They are not *opera operata;* they are symbols of spiritual facts and relations, — beautiful symbols which may greatly aid in impressing upon our minds these spiritual facts and in leading us to enter joyfully into these spiritual relations.

The history of Baptism, beginning with the Day of Pentecost and coming down through the first five centuries of the life of the Church is a striking illustration of the growth of ritualistic elements. What Matthew Arnold calls the invasion of *Aberglaube* is here visibly set forth. "Originally administered in connection with immersion by the Apostles and their fellow-laborers, we see Holy Baptism in the ancient Church already indicated by names which testify of a high degree of appreciation, but at the same time lend [no?] countenance to the superstitious view which we see beginning to make its appearance already in the second and third centuries. Baptism was very soon termed 'anointing, seal, illumination, salvation;' also 'the spiritual gift, grace, the garb of immortality.' In proportion as infant baptism became more general, did also the notion gain ground that in baptism one was cleansed from sin, whether hereditary or actual, — a consideration which led not a few to delay the reception

of baptism as long as possible. By preference was the sacred action administered by the bishop, yet also by presbyters and deacons, even, in case of necessity, by laymen, — a course which, among others, Tertullian and Jerome declared to be admissible, provided it was performed in a becoming manner." [1]

In the third century baptism began to be assigned to special seasons and places; Easter and Pentecost were supposed to be more appropriate than other times; and buildings were erected for this purpose. One by one the various ceremonial appendages of the rite were added: the eastward posture, the anointing, the consecration of the water, the laying aside of the old garments, the imposition of hands, the white vestments of the candidates, the burning tapers in their hands, the kiss of peace, the milk and honey, the *sal sapientiæ*, and finally the administration of the first communion.

All this involves a theory of the nature of baptism which is still held in a large part of Christendom. It supposes a transaction of great and vital importance; it connotes a belief that in the performance of the rite a spiritual change is wrought upon the recipient. The phraseology of some of the Protestant rituals expresses this belief, and the rite of Exorcism, which is part of the baptismal service, not only in the Roman Catholic church, but in some branches of the Lutheran church, possesses a significance which cannot be ignored.

The discussion of these questions does not come within the scope of this treatise; it is only necessary to admonish the pastor that he must know what baptism means to him, and that he must see to it that those who seek it for themselves or for their children are instructed as to its meaning. The manner of administering the sacrament will be affected by the belief on which it rests.

The Protestant pastors into whose hands this treatise will fall will disagree respecting the mode and the subjects

[1] Van Oosterzee's *Practical Theology*, p. 419. See also *Christian Institutions*, by A. V. G. Allen, in this series, Stanley's *Christian Institutions*, and Smith's *Cyclopedia of Christian Antiquities*, Art. Baptism.

of baptism. By some of them the rite is believed to be confined to adult believers, and to be administered to them upon the confession of their own faith in Christ. By others it is believed to be intended for children as well as for adults. In either case the administration ought to be performed in a reverent spirit, and with a dignified and simple ritual. Never should it be disfigured by rude haste or indecorous familiarities. A grave solemnity it always is; and not only those who participate in it but all who witness it should be made to take this view of it. When baptism is administered by immersion, whether in the font or at the river-side, great care should be taken to make the rite impressive and beautiful. It is, in this observance, the ratification of the covenant of the soul with God; and the nature of the transaction should be kept clearly in view.

In Pædobaptist churches baptism by sprinkling is usually administered to adults, in the churches, in connection with the solemn rite by which they are received into the fellowship of the church. It is fitting that the candidate should kneel when he receives baptism; women should lay aside the covering of the head.

The administration of the sacrament to children raises some questions respecting the significance of the rite, which the pastor must settle before he can determine upon the form of the observance. By most of the Reformers the baptism of children is regarded as the seal of the covenant made by God with believing parents. It is argued that the performance of this rite is the outward fulfilment, on the part of the parents, of their part of this covenant, and that, if rightly done, it establishes a claim on their part to the bestowment of the grace of God upon their children. If such is the nature of the observance, the words in which the rite is administered, and the prayer by which it is followed will conform to this theory of it. If the church is one of those which provides definite forms and rubrics for the administration of baptism, the pastor has, indeed, no choice respecting the phraseology which he will use; but if considerable liberty of liturgical expression is allowed,

the pastor must have some clear idea of the nature of the ordinance, and must make the administration express the idea. The parents presenting the children should themselves be carefully instructed respecting the meaning of the rite, and a brief address to them, at the time of the administration, should put this meaning into a form to which they should be expected to signify their assent. If the doctrine of the covenant is adopted by the liturgist, let him express the covenant, in simple words, and call upon the parents to accept it for themselves and for their children.

There are those, however, by whom this sacrament of baptism is not regarded as the seal of a covenant, but rather as a solemn declaration of the fatherhood and the redeeming love of God. This is the view so impressively set forth by Frederick W. Robertson, in his instructions to catechumens.[1] Baptism is not, according to this view, a ceremony the observance of which entitles the parent to claim for the child the saving grace of God; it is rather a solemn affirmation, made by the church, and assented to by the parent, that the child belongs to God; that God is his Father, Christ his Redeemer, and the Holy Spirit his Teacher and Inspirer. Baptism does not make him God's child, any more than coronation makes a prince a king. The prince was king the moment his father died; coronation solemnly witnesses to a fact, but it does not create the fact. So baptism testifies to the truth that this child has a Father in heaven. Nothing whatever is done in baptism by which the child's claim upon God's grace, or the parent's claim in the child's behalf is established; God's love and care are not conceived as conditioned upon the observance of an outward rite; but the rite expresses the fatherly love of Him who said, "All souls are mine," and the redeeming grace of Him who said, "Of such is the kingdom of heaven." If such is the view of the nature of baptism, the words in which it is administered will express this thought. The parents will understand that they are joining in a solemn declaration that this child

[1] *Life and Letters of F. W. Robertson*, vol. ii. p. 341, *seq.*

belongs to God; that the beginning of wisdom for him must therefore be to know God and trust and serve him; and they should be made to promise that they will teach the child, as soon as he can comprehend the meaning of the words, whose child he is and what are his duties to his Father in heaven.

The question whether baptism should ever be administered to the children of parents who are not members of the church is answered, naturally, in different senses, by the holders of these differing theories. Those who regard baptism as the seal of a covenant made by believers with God can see no propriety in administering it to the children of those who are not believers. By the assumption such parents can neither exercise the faith nor make the claim which gives the ordinance its validity. Dr. Van Oosterzee is inclined to make an exception; he says that "no parents who are not yet members must be received at the font, save under the express promise that they will at once receive Christian instruction for themselves, in order that they may be in a position duly to instruct and set an example to their children."[1] But most pastors of Reformed churches in which the doctrine of the covenant is made the basis of infant baptism are inclined to say that the parents must publicly accept the covenant for themselves before they are permitted to claim it for their children.

If, however, the other theory is adopted, there seems to be no conclusive reason why the children of parents who are not believers should not be declared to be the children of God, for such they are. If the parents wish this declaration to be made, publicly, in God's house, concerning their children, it is not clear that they ought to be refused. They ought, however, to be carefully instructed that this baptism makes no particle of change in the condition of their children; that they are no more sure to go to heaven when they die after than before baptism; that, although they are God's children, they may, unless they are properly trained, grow up to be prodigal and rebellious children, and may wander away into the far country and perish

[1] *Practical Theology*, p. 422.

there. And they should be required to listen carefully to the promise which the parents must make who present their children for baptism, — the promise that they will teach the children to know their Father in heaven and strive to lead them into his service. If they cannot conscientiously make this promise, they ought not to offer their children in baptism. If they can and will make it, the privilege of dedicating their children to God should not be denied them.

All this closely connects the parents with the rite of infant baptism, and assumes that the sacrament can have no validity unless they take part in it. The presentation of the child by sponsors involves the doctrine of sacramental efficacy. If regeneration is effected by baptism, it matters little who presents the child. Yet there was, no doubt, a reason underlying the institution of sponsors. The Church sought to enlarge the circle of those who should hold themselves responsible for the training of the child. The parental responsibility was assumed; the sponsors were called in to supplement the parental function; it was understood that in case of the death of the parents the godfathers and godmothers were to assume the spiritual care of the children. This obligation has come to rest lightly on most of those who now assume it; yet there are conscientious souls to whom it is not destitute of meaning.

The precise terms of the baptismal formula should be considered. Should it be, "I baptize thee in the name of the Father and of the Son and of the Holy Ghost," — or does the preposition "*into*" better express the real meaning of the ordinance? The first form seems to assume on the part of the administrator some sacerdotal or ecclesiastical authority. He is acting in the name and with the power of God. The other form rather appears to comport with those views of the ministry to which this treatise adheres. The meaning is that baptism introduces the person receiving it into the name and family of God; ceremonially confers on him the Christian name; publicly recognizes him as belonging to the household of faith.

Whether baptism should be privately administered or not is a question that often confronts the Christian minister. No inflexible rule can be laid down; but it is evident that, if the second theory of the rite is accepted, the public administration is far more appropriate. The declaration involved in the ordinance is made by the church; the minister is only the mouth-piece of the church, and it is fitting that it should be made in the sanctuary and in the presence of the congregation. Moreover it is, as we shall see in a later chapter, the formal initiation of the child into the fellowship of the church. "Infant baptism," says Dr. Cannon, "recognizes that infant church-membership which is a great privilege; its public administration, which connects it with the prayers of the church, for parents and their children, shows that it is an invaluable privilege." [1]

The final words of Dr. van Oosterzee upon this subject are full of the wisdom and gentleness of Christ: "Do not always baptize at the close, but at least now and then at the beginning of the service, while the attention is yet fresh. Where local services admit of it, the mothers with their little ones should enter only immediately before the solemnity, during the reverent singing of the congregation. Care should be taken that all the material here necessary be in due order, and that the weak women be not kept too long standing. . . . Do not delay to speak a word of tenderness and love, when this is possible, in the families after the baptism, and be on your guard against all that may ever give rise to the impression that, in our estimation the whole matter is only a less significant appendix to the public service of the sanctuary. Accustom the congregation, on the other hand, to think of baptism in immediate connection with the confession later to be made, and constantly seek, above all, for the congregation and yourself, the baptism of the Holy Ghost. In this way the fruit of baptism will become from time to time more abundant for family, congregation, and society, and the baptist be at the same time one who prepares the way for the kingdom of heaven." [2]

[1] *Pastoral Theology*, p. 440. [2] *Practical Theology*, p. 423.

The administration of the Lord's Supper is also a sacred duty to which the pastor must give serious thought. Although among the Reformed churches generally neither this sacrament nor the other is supposed to call for the service of a priest, and although by many Protestants it is believed that a layman may, with perfect propriety, administer the ordinance, when circumstances render it advisable, yet the careful and reverent performance of it is esteemed by all intelligent Christians to be a matter of great importance.

The practice of the Reformed churches differs greatly with respect to the frequency of this administration. The Scotch churches formerly observed the sacrament but twice a year; the Dutch churches observe it four times a year; most Presbyterian and Congregational churches in America six times a year; some Protestant Episcopal churches celebrate it monthly, and others weekly. The theories of the sacramentalists naturally require the frequent observance; if the rite has efficacy in itself for the removal of sin and the conveyance of grace, it cannot be too often celebrated. But those who do not receive this theory must be governed by considerations of expediency in determining the times of its observance. The Scotch interval seems to be too long, but the added seriousness and importance with which it invests the Supper is a great gain. It is certain that increasing the frequency of observance does not proportionately enhance its value, and it is a question worth considering by the American churches, whether the quarterly observance of the Dutch would not be better, on the whole, than the monthly or bi-monthly celebration.

Most Protestant churches provide some service of preparation for the Supper. Sometimes, as among the Baptists, it takes the form of a Covenant meeting in which the members participate, with confession and testimony and song and prayer. Among the Scotch Presbyterians, the preparation for the Supper is a great solemnity, occupying several days. With fasting and prayer, with much solemn instruction and meditation, the communicants approach the table. Presbyterians in America often devote considerable

time to services of this nature. Manuals of instruction prepared for their ministry lay much emphasis upon this work of preparation. In the early part of the week preceding the communion, the pastor is advised to call a meeting of the church for prayer. Toward the end of the week, generally on Friday afternoon or evening, a more formal service is held, at which a discourse, having distinct reference to the sacrament, is preached by the Pastor.

This "Preparatory Lecture," or Sermon, is common to many of the Reformed churches. The nature of this address will be suggested by the circumstances and the present condition of the church. The underlying thought must be the Lord's gift of himself for us, — the revelation of his saving love in his great sacrifice. His identification of himself with men in his life and death, and our salvation through our voluntary identification of ourselves with him, will be the central theme of all these services. Paul's words convey the thought which should be uppermost: "For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; and that he died for all that they which live should no longer live unto themselves, but unto him who for their sakes died and rose again."[1] But this thought admits of many practical applications to the existing life of the church itself; and it is often very serviceable when the members of the church are gathered for this preparatory service, and few others are present, to consider definitely what this principle of identification with Christ involves with respect to the work in which the church is engaged, and how they may best manifest their gratitude for his great love, and show themselves to be identified with him in thought and life. If the church is to undertake any new service in behalf of the poor or the neglected, the proper place to consider it is at the Lord's table, and at the service of preparation for it.

In the Roman Catholic church, confession always precedes the Eucharist; and the preparation is made in the conversation between the penitent and the priest, and in

[1] 2 Cor. v. 14, 15.

the discipline enjoined at the confessional. The Lutheran church also adheres to private confession, but considerably modifies the Roman Catholic practice. Dr. Harnack admits that confession is not enjoined by the Scriptures, but maintains that it is of great practical value, — especially as a means of safeguarding the Lord's Supper.[1]

The manner of the administration differs in Protestant churches. Episcopalians and Methodists receive it kneeling at the altar; in some churches large tables are surrounded with the communicants, and are cleared and filled afresh until all have partaken; and in many others the elements are distributed by the officers of the church to the communicants sitting in their pews. The *form* of the sacrament is evidently not essential; each of these methods has a fitness and beauty of its own which endears it to those who have become accustomed to it.

In the Dutch churches it has long been the practice for the minister at the table to address a few questions to the communicants, reverently standing, to which they make audible response. Such a renewal of their confession of loyalty to the Lord seems highly appropriate. After these questions there were formerly added, in some parts of Holland, the following beautiful words by the pastor: "Now, beloved, if we are faithful, and will be faithful with all our heart, although much weakness and sin still cleave to us, contrary to our desire, the Lord is faithful, who also will complete his work in us. He will bless and strengthen us; he will lift up his countenance upon us and enlighten and sanctify us. He shall preserve our whole being, spirit, soul, and body, unblamable unto his appearing. Amen." [2]

The address at the Communion service must not be

[1] "Aber in der Absolution handelt der Träger des Amts weder als *judex*, wie der römische Kirche lehrt, noch als *frater*, wie die Schweitzerischen behaupten, sondern als *minister Dei*, als Diener, Verwalter des neuestamentlichen Gnadenamts. Darum ist Absolution weder ein richterliches Judiceren, noch ein brüderliches Berathen; sondern es ist ein Spenden und specielles Appliceren der Gnade an den Einzelnen im Namen Gottes." (*Geschichte und Theorie der Predigt und der Seelsorge*, p. 481.)

[2] Van Oosterzee, *Practical Theology*, p. 426.

extended; a brief sermon, of not more than fifteen minutes in length, may be the best preparation; but all the exercises should be so ordered that the service shall not be fatiguing. To append the Communion to a service of ordinary length is not wise.

In most Protestant churches some form of invitation to the table is generally given. Sometimes all members of sister churches or of Evangelical churches. in good and regular standing, are invited; sometimes the broader invitation is given to all disciples and followers of Jesus Christ. It is not to be supposed that any form of words will serve to bar from the table all unworthy persons; and it may be wisest to throw upon the communicant himself the entire responsibility of receiving or refusing the Supper.

The pastor will often find among his people some who hesitate to come to the table because of a conceived unworthiness. That blunt translation of Paul's words in the Old Version, that "he that eateth and drinketh unworthily eateth and drinketh damnation to himself,"[1] has terrified many timid disciples. The pastor needs carefully to instruct his people as to the force of that word "unworthily," and that other word "damnation;" and should make them understand that those who most deeply feel their own unworthiness are those who are most welcome at Christ's table, if only they come with contrite hearts and sincere desire to overcome the evil.

The words of Paul just quoted have led, in some churches, to a careful guarding of the sacrament from unworthy communicants. In Holland the address preceding communion is called "fencing the tables," from the fact that it is designed to warn away those who are unfit to participate. The need of sincerity and seriousness in this as in all other acts of worship is too evident to be insisted on; and it is not unnatural that some exceptional caution be enjoined on those who approach the Lord's table; yet it may be questioned whether too much emphasis has not been put on these admonitions. A superstí-

[1] Cor. xi. 29.

tious fear of "eating and drinking condemnation," if not damnation, keeps many humble and conscientious Christians away from the table. The feeling is prevalent that the rite is only for those whose sanctity is exceptional; those who most need its comfort often either deprive themselves of the ordinance, or else draw near to the table with so much doubt and fear that its benefits are lessened, if not lost. All such stumbling-blocks the pastor must seek to remove. In his preparatory services and in his invitations to the Supper he must make it clear that the sacrament is not for the sinless, but for all needy souls who in true poverty of spirit are seeking to turn from their evil ways and to receive the forgiveness of their sins.

Some churches require intending communicants to be provided with tickets of admission to the sacrament. The provision springs from the anxiety of the church to prevent unworthy communication; it is not so much the profanation of the Supper that is dreaded as the injury to the unworthy communicant. The impossibility of exercising, in such a case, any adequate judgment upon the characters of communicants might, however, lead the church authorities to question the wisdom of such a course. The most vigilant censorship will not shut out all the unworthy; and it is at least an open question whether it is not better to require every disciple to judge himself. This seems, at any rate, to be the clear meaning of the apostolic instruction.[1]

One of the most solemn services of the altar to which the pastor is called is the reception of new members to the church. In some of the churches the rite of Confirmation is carefully defined in rules and rubrics; the minister's duty is precisely laid down. The instruction of those who are to be received into the communion of the church is systematized and enjoined; of this we shall have more to say in a subsequent chapter. Even in these churches, however, much must be left to the discretion of the pastor; it will be his duty to bring home the obligation of publicly confessing their Lord to the minds of many

[1] 1 Cor. xi. 28, 29.

who have been consecrated to his service in their infancy, and of many others who have not received such initiation into the divine society.

In many of the Protestant churches the ritual of admission is not elaborate, and the whole matter largely depends on the wisdom of the pastor. To him is chiefly committed the question of the fitness of candidates; even where there is a session or a consistory or a committee whose approval must be secured, the pastor's recommendations are generally influential.

If the form of admission includes the acceptance of a creed it is manifestly the duty of the pastor to see that the candidate understands the words to which he will give his assent. There should be no concealment or evasion here; the intellectual dishonesty of repeating phrases which do not express the convictions of the candidate should never be encouraged by the pastor. The wisdom of employing theological creeds in the formularies of admission to the church may well be questioned; but if his church has established this condition, he can do nothing other than conform to it.

Where no such theological expressions are required of candidates there is still an important duty for the pastor in bringing those who are without into the communion of the church. It is for him to set before them an open door, and to speak the invitation so graciously that they shall be constrained to come in. And the moment when he meets on the threshold of the church these disciples who have been won to confession through his ministry will be to him and to them a moment of great seriousness. With great dignity, with entire simplicity, with deep tenderness of spirit the service ought to be conducted. The self-dedication of the candidates is a solemn act, and its significance ought to appear. But it is also a joyful and inspiring service to which they are devoting themselves, and the note of hope and exaltation must not be absent. Not only for the candidates, but for the members of the household of faith into which they are now entering, such a service ought to be memorable and uplifting. Whether or not

it shall be so will depend very largely upon the spirit of the pastor.

One other service of a liturgical character the pastor is often called to perform. Marriage is not, in the Protestant churches, a sacrament; but it is a rite of great sacredness, and it is entirely fitting that it should be performed within the church. Wherever the covenant is consecrated, however, its true character should not be lost sight of. The State provides for civil marriage by magistrates; the fact that so few persons avail themselves of this provision is proof that the sacredness of the act is still deeply impressed upon the consciousness of the dwellers in Christian lands. The great majority even of those who have no connection with the churches desire that the ceremony of marriage should be performed by a minister of Christ and blessed by prayer. It is a choice which the conduct of the officiating minister should abundantly confirm. Let him see to it that the sacredness of the rite be manifest to those who have thus invoked his service.[1] Let him make them feel, if they never felt it before, that they are standing in the very presence of God, and speaking their vows directly to him; that no act of their lives can ever require deeper humility or greater conscientiousness. Not seldom young men and women unknown to him will come to him with the authorization of the State in their hands, but with a very inadequate conception in their minds of the importance of the business in which they solicit his offices. It is a pitiful emergency which he thus confronts; it is not ordinarily advisable for him to refuse to render the service which they request, nor is it judicious for him to offer remonstrance or exhortation. All that he can do is to fill the simple rite so full of its true meaning that some sense of its vital significance may dawn upon them, even in the moments while they are standing before him. As he pronounces the solemn words

[1] "Le ministre doit bien se garder d'accomplir certains rites, tels que baptême et le mariage, d'une manière légère et trop commune. Ce qui est un acte journalier pour nous est toujours un acte solennel pour autres." (Vinet, *Théologie Pastorale*, p. 211.)

of the covenant, as he lifts up his voice in prayer, the truth may be borne into their minds that the vows which they are uttering must not be lightly spoken.

In all cases the marriage service, as the Christian minister performs it, ought to be one of the most impressive and genuinely religious services in which he ever participates; the festivities with which it is apt to be surrounded should never be permitted to encroach upon its sacred character.

CHAPTER VII

THE PASTOR AS FRIEND

In a previous chapter we have spoken of that priesthood of sympathy which the pastor exercises through his identification with his people. It is evident that the fulfilment of this relation is made possible only by a general acquaintance with the community, and a more or less intimate friendship with the families and the individuals to whom he is called to minister.

In the general social life of the neighborhood in which he lives the pastor ought to mingle as freely as he can. He will not be able to give nearly as much time to this part of his work as he would like to give; for his study must not be neglected, and the administrative work, of which we have yet to speak, must be carefully attended to; but he will understand the importance of knowing his neighbors, and of being fully informed concerning the general interests of the community in which he lives. This is not to say that he will devote a very large part of his time to what is technically known as "society," though even into this, with due circumspection, he will find it to his account to enter. The fashionable people are his neighbors; some of them may be his parishioners, and he needs to know them. Their frivolities and dissipations he need not countenance; but a first-hand acquaintance with them is indispensable. These people are not clean gone astray; many of them entertain serious aims; some of them are full of beneficent labors; not only that he may do them good, but that he may enlist them in the work of the kingdom it is important that he should maintain friendly relations with them. "Take an illustration," says one writer, "from the society of the second

century. It is said of St. Ignatius that he longed to know more Christians, and to give them an interest in each other. This is a natural way in which we can contribute our share to the drawing-rooms of our parish. We cannot guide the conversation if we tried, and it would perhaps savor of presumption if we could; but we can often throw a kindness into some sharp criticism that is going on; we can go and talk with some one who seems shy or neglected; we must not argue, but we may quietly give a practical reason for our faith when questions arise about it; if we cannot conquer people by the force of our intellect, we may win them by unaffected humility; we need not assert ourselves, our views, or our cause, but we may commend them by their effect on our own character. And we shall often gain more than we give; we shall wear off the weariness of our parish work, and we shall humanize our morning study; we shall enlarge and enrich our own mind by living in contact with those who see things from another view-point and from a different training." [1]

But it is more important that the pastor should make himself thoroughly familiar with the industrial, the educational, and the philanthropic circles, and that he should have a good acquaintance with the busy life of the community. He will have much to do with the proper development of this life. His task, as we have seen already and shall hereafter more distinctly see, is the Christianization of all this manifold and multiform activity. But our thought at present concerns only his relation to the individuals of which these social groups are composed. He needs to know something about the labor question; but most he needs to know the men who are wrestling with this question. It is important to understand economic theories, but it is more important to have some personal acquaintance with the human beings to whom these theories are matters of life and death. It is precisely so with all these social interests. Each has a theoretic side, and each has a human side; and the minister needs to know what he can of both. That his preaching will be more intelligent

[1] *The Parish Priest in Town*, pp. 36, 37.

and more humane because of this knowledge is evident enough; but the point now before us is that he gains, by such a familiarity with every-day affairs, opportunities of friendship which will greatly add to the fruitfulness of his ministry.

The minister ought to be one of the best known men in his neighborhood; the men of business, the professional men, the laboring men, the teachers, the pupils in the schools ought to recognize him in the streets and exchange with him a cordial greeting; he ought to be the one man in all the vicinage to whom the heart of any one in need of a friend would instinctively turn. He is, by virtue of his calling, nay, rather, by reason of the life that is in him, the friend of all these people. The chief Pastor, when he was here, was the people's friend. Everybody seems to have known him; nobody was afraid of him. Faber's verses describe what was true of his life in the flesh: —

"O see how Jesus trusts himself
Unto our childish love!
As though by his free ways with us
Our earnestness to prove.

"His sacred name a common word
On earth he loves to hear:
There is no majesty in him
That love may not come near."

He was the Friend of publicans and sinners, but he was not less truly the Friend of rich men, and of little children.

It is the first business of the pastor to establish such relations as these between himself and all the people of his neighborhood. It is not merely to the members of his own congregation that he will manifest this friendliness; if the mind that was in Christ is in him, no such exclusive affection will be possible to him. To do good to all men as he has opportunity will be the impulse of his love.

Such free and familiar intercourse with all classes of people has not always been expected of the Christian minister. Indeed, it has sometimes been supposed that a somewhat careful reserve was most becoming in him.

"The very question," says Van Oosterzee, "whether the pastor ought to associate on terms of friendship with the members of his congregation, is by no means answered by all in the same sense. The Romish church permits this only within great limitations. J. B. Massilon, for instance, in his *Discours sur la manière dont les Ecclésiastiques doivent converser avec les personnes du monde*, would have the priest, as a rule, associate only with priests; and certainly it cannot be denied on the Protestant side that one may as greatly err in this respect by the too much as by the too little."[1] For priests, who recognize themselves as belonging to a separate caste, this may be a good rule; but not for those who regard themselves as possessing no such dignity. Even the parish priests of France and Germany, the best among them, have but lightly regarded counsels of this kind, and have kept themselves in closest friendship with the people to whom they ministered.

It is not by withdrawing from familiar intercourse with the people that the minister best preserves the sanctity of his character. The leaven must be mingled with the meal; and the more thoroughly it is worked into it, the better the results will be. And this means, among other things, a close and familiar intercourse between those lives which have received the divine influence in its fulness and those which have not. The one task of the minister is to bring the active goodness which exists in the hearts and lives of his people into vital contact with the needs of the human beings round about them. It is by this personal and practical friendship of the members of the church with those who are without that the work of evangelization is to be carried on. And if the pastor wishes his people to do this work he must show them how to do it. How the Christian minister, in this generation, can hold himself aloof from the people of his congregation and of his neighborhood, or how he can maintain a kind of social distinction from them, does not clearly appear.

And yet it is very important that his intercourse with his neighbors be not of such a character as to undermine

[1] *Practical Theology*, p. 543.

his influence. He is not to assume any superiority over them, but on the other hand he must beware how he lowers his own standards of judgment or conduct in conformity to theirs. It may not be necessary for him constantly to rebuke the selfishness, the frivolity, the sordidness, the uncharity which he encounters in his conversation with those whom he meets; these people are his friends, and it is of the utmost importance that he should not forfeit their friendship; but it is possible for him to set forth, affirmatively, in his own conversation and conduct, such an ideal of character as shall awaken in them a desire for something better. When he is in the company of those who are too much given to frivolous amusement, he may lead the conversation to more serious subjects — to the great opportunities for unselfish service; when he hears a word of ungenerous criticism, he can reply to it with a charitable judgment; when he comes in contact with one who is being consumed with covetousness or ambition he may gently endeavor to turn his thought toward higher interests. One may be in the closest friendship with the selfish and the worldly and not be overborne by their selfishness and worldliness. One must be in close friendship with them in order to do them any good. "As thou didst send me into the world," said the Master, "even so have I sent them into the world." "They are not of the world, even as I am not of the world." "I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil."[1]

When the pastor has succeeded in establishing between himself and his neighbors and parishioners such relations of friendship, great opportunities of helpful ministry will come to him. As friend and counsellor and guide of men, heavy responsibilities will be laid upon him. There will be no confessional in which he will sit as the mouthpiece of God, to hear the word of the penitent and pronounce absolution, but if he is the kind of man that he ought to be, a great many stories of doubt and perplexity and sorrow and shame and despair are likely to be poured

[1] John xvii.

into his ears. The cure of souls is his high calling; it invokes for him what tenderness, what dignity, what sympathetic insight, what sanity of judgment, what love for men, what faith in God! His own personality will determine very largely the nature of the confidence reposed in him. If he is weak and effusive and credulous, all sorts of sentimentalists will burden him with their tales of woe and entangle him in their trifling toils. There is peril on this side, and he must be on his guard. But if he is known to be a man of sober sense and firm character, the silly sort will not greatly affect him. He will not, if he is as wise as Solomon was reputed to be, wholly escape such confidants, but they will not seriously trouble him.

Above all things let him beware how he deals with domestic difficulties. To take sides in a quarrel between a husband and a wife is generally perilous business. It is a good rule to hear nothing from either except in the other's presence. In many cases — probably in the great majority of cases — the right word for the minister to the one who brings the complaint is a very firm and energetic injunction to go home, and never speak of it to any mortal, but to settle the trouble without any outside interference. A minister may often say in such a case, with all the authority and solemnity of the everlasting truth in his utterance: "You two must live together. You have covenanted to do so before the eternal God, and you must keep your covenant. Separation is not to be thought of. You took each other for better or worse, and you must not desert each other now. The problem for each of you is to win and compel the respect, the affection, of the other. You can do it if you try. You had better die than fail. Go home and begin to-day." Such words as these have put an end, more than once, to discords that would have destroyed households and left children homeless.

There is, however, in every congregation, enough of real trouble to tax the minister's resources of sympathy and wisdom. How much there is, in every community, of anxiety and disappointment and heart-breaking sorrow that never comes to the surface, of which the gossiping

world never knows anything at all! A great deal of this trouble comes to the minister; he must always be the sharer of many burdens which are hidden from the public gaze. This is just as it ought to be; the pastor has as little reason to complain of it as the doctor has to complain of a multitude of patients. But it is apt to be the most exhaustive part of the pastor's work; the drafts made upon his nervous energy through the appeal to his sympathies are heavier than those which are due to his studies. Every pastor must be ready for a great deal of this kind of work, — work that will make no noise in the newspapers, and that will not greatly affect his clerical reputation, but that will have its reward in the day when he is received into the everlasting habitations.

Pastoral work rather tends, in these days, to take this form, especially in the larger churches. There is less of what is known as pastoral visiting; but there is more of demand upon the pastor for counsel and help in all sorts of personal troubles. The pastor offers less of personal service than once he did, but he is called on for more. This is partly because the sacerdotal character of the minister is fading out, and the brotherly character is more strongly accentuated. Formerly the pastor was expected to go regularly to the homes of his parishioners, and there to enter into religious conversation with every member of the family, seeking to learn the secrets of the spiritual history of each one, and offering such admonition as seemed wise to him. There is less of this than once there was; some wise men think that there is less of it now than there ought to be. The change has resulted in part, no doubt, from an enlarged, perhaps an exaggerated, sense of the sacredness of personality. Conscientious ministers often have scruples about thrusting their counsel upon those who give no sign of desiring it, and are more than doubtful about the utility of such a method of family visitation as was formerly practised. Some of us who were by no means indisposed, in our childhood, to religious conversation, under proper conditions, do yet vividly recall the repugnance with which the official visit

of the parson to the family was expected, and the annoyance with which we replied to his inquisition. Dr. Willcox is not far from the truth when he says to young ministers: "In your labor with individuals, to draw them to Christ, see each of them always alone. It is a grievance to any one to ask him to throw open to a group of listeners his inmost life. Commonly he will decline. If he does you will talk, not with, but only at him. You will preach to him only the general counsel that never comes home to us."[1] It is not clear that this can be adopted as a universal rule; the pastor may know of family circles into which he could safely introduce the most intimate conversation on religious themes. But it is ordinarily far wiser to respect the natural reticence which shrinks from the exposure of the secrets of the soul. And it is probable that the pastor who went about among the homes of his people, questioning husbands and wives, parents and children, brothers and sisters as he found them, in the family groups, would not be so apt to attract to himself the confidence of those who really need counsel as if he adopted a less aggressive method. Pastoral visitation, as we shall presently see, may still serve an excellent purpose; but, as affording an opportunity for serious conversation upon the religious life, it does not hold the same place that once it held in the estimation of the wise pastor.

For the personal ministry which we are now considering, other opportunities must be sought than those which are afforded by general pastoral visitation. Sometimes the man can be found in his office or his place of business; but care must be taken not to encroach upon time which is occupied with necessary duties. Sometimes a walk or a drive or a railway journey in company will bring the opportunity; very often the pastor's study or his parlor at home will furnish the place for such an interview. It is always far better, of course, that the confidence should be sought by the parishioner; to open the way for this and lead up to it is what the skilful pastor will seek to

[1] *The Pastor amidst his Flock*, p. 41.

do. But it may sometimes be wise for him to invite such confidences. He may have reason to believe that some friend of his in the congregation is in a state of mind in which a frank talk with his pastor would be welcome, though he would shrink from proposing it. A cordial invitation might bring him to the study or the parsonage. The wise and faithful pastor is always seeking for such opportunities of personal ministry to those who have learned to confide in his friendship.

A confidential note will sometimes open the way for such a conversation. There may be circumstances in which the pastor could more easily and delicately invite the confidence in this way. To find the occasion for the first serious words is often difficult. But the pastor should be sure that he possesses the entire respect and confidence of the friend whom he thus addresses. It is always better, when possible, that the communication should be face to face, as a man speaketh with his friend.

The needs of the souls to whom the pastor seeks to minister are many and various. No two cases are alike; each is a separate study. But one may think of types which are always found in all our congregations.

The pastor is too apt to find among the members of his church some who have ceased to take any active part in its work, and some who have even lost their interest in spiritual things; with such persons as these he should seek to establish friendship, that he may, if possible, lead them back to the ways of discipleship. The first thing is to win their confidence; then he may seek to learn the reasons of their lack of service.

With some of these the chief difficulty will be found to be intellectual. They have become entangled in doubts, and either are, or suppose themselves to be, disabled for Christian service. The problem of dealing with the doubter is thus brought home to the pastor. In these latter days it is a problem of large dimensions. The tremendous advance of the physical sciences, the rise of the philosophy of evolution, the prevalence of the methods of historical criticism, have made necessary a restatement of many of

the doctrines of religion, and have swept the foundations from beneath the feet of multitudes who have not had time to adjust themselves to these rapid movements of mind.

Many of these doubters, who have withdrawn from active work in the church, are not really half so widely separated from their brethren as they suppose themselves to be. The things which they are inclined to deny are things which no one wishes them to affirm. The pastor finds, when he comes to close quarters with their difficulties, that the stumbling-blocks from which they have turned back are not really there, — that they were swept away long ago by the movements of Christian thought. One is often surprised to find how ignorant men are of what is going on around them, — how little aware they are of the progress of theological science. The wise pastor is often able to give great relief to burdened minds by showing them that the difficulties which had troubled them do not exist.

Real difficulties there are, however, and they must be met with the utmost candor. Not seldom it will be easy to show that they rest upon an unsound philosophy; that what the doubters deny would lead, if they consistently maintained it, to intellectual chaos. And it is generally true that there are mysteries quite as profound in the simplest phenomena of life as any which theology presents. Tennyson's lines are an adequate reply to many sceptical suggestions: —

> "Flower in the crannied wall,
> I pluck you out of the crannies;
> Hold you here, root and all, in my hand,
> Little flower — but if I could understand
> What you are, root and all, and all in all,
> I should know what God and man is."

The pastor will often be able to put into the hands of the doubter some book that deals specifically and wisely with his difficulties. Familiarity with literature of this kind is highly important, and a judicious use of it; for much of that which is employed is calculated to aggravate rather than to relieve doubt. Certain counsels of Dr. van Oosterzee may well be pondered: —

"The doubter may be led by means of the Scripture to Christ, but also by faith in Christ to the just estimate of the Scriptures; and according to the apportionment of these times, the last-mentioned way appears preferable in the case of by far the greater number. From the *multa*, therefore, direct the attention to the *multum;* from the circumference of the circle to its unmovable centre. Learn to comprehend and explain each of the parts in the light of the whole; the miracles of the prophets, from the idea of the theocracy; those of Jesus and the apostles, from the whole divine plan of salvation; those of creation in connection with the idea of God. In the clearing up of historic difficulties for persons of intelligence, frankly surrender all that you cannot, with a good conscience, maintain; but point out at the same time (in connection with the details of the resurrection, *e.g.*) how many a detail less certain, or even for us irreconcilable with other statements, detracts nothing whatever from the great fact with which we have here exclusively to do. In the treatment of dogmatic questions, withdraw quickly (when there is a divergency,) from the province of ecclesiastical doctrine to that of the purer doctrine of Scripture, especially of the New Testament, and show that, even though very considerable difficulties attach to the acknowledgment of the truth, its consistent rejection leads to much greater difficulties, nay, absurdities. Call attention to the limitation of the intellect with regard to the *how* of invisible things, but at the same time to the validity of the grounds which compel us to believe in the *that*. Extol the power and glory of faith, even according to the testimony of not a few unbelievers themselves; and point not less to the depths of denial and misery to which the path of doubt must in the long run inevitably lead."[1]

This whole subject of the treatment of doubt belongs to Apologetics, rather than to Pastoral Theology; yet it is in this sphere that the pastor is called to apply what he has learned in many departments of study; and a few simple principles may be serviceable in this part of his work.

[1] *Practical Theology*, pp. 570–571.

1. Most of the intellectual difficulties which the pastor will encounter at the present day arise from the assumption of the antecedent improbability of the miraculous. Upon this it is well to say that while what is known as the miraculous may be supernatural, it is not anti-natural. It may be the revelation of a power which works upon or within nature in a way that we do not understand; it is not a violation of nature.

2. To one who objects to any religion in which the supernatural is implied, it may be useful to put the question whether he believes in a supernatural God, and whether if there be such a God it is possible for men to have any relations with him. If religion consists in fellowship and communion with a supernatural divinity, it is difficult to see how the element of the supernatural can be wholly eliminated from it.

3. The proof of religion, so far as it is gained by ordinary argumentation, must rest on probabilities; demonstrative proofs are out of the question. Respecting the existence of God or the fact of a future life there can be no mathematical certainty. A preponderance of evidence in support of the proposition may be shown — nothing more. But this is precisely the ground on which we rest all our judgments of practical affairs; we risk our lives, our fortunes, our happiness upon such evidence.

4. The Christian religion is given to us not for speculative, but for practical purposes. There is only one test, that is the test of life. It is not much less absurd to try to determine its truth by simply arguing about it than it would be to try to find out whether a peach was good without tasting it, or whether air would support life without breathing it. "If any man willeth to do his will he shall know of the doctrine."[1] The first condition of intelligent inquiry is readiness to "*do* the truth." The man who wishes light upon the deep things of God must put himself in the position in which light can come to him.

This business of dealing with doubt is one of the most delicate and difficult to which the minister is called; it

[1] John vii. 17.

requires a large equipment of knowledge, but more than this it demands tact and sympathy and loving consideration. Doubtless there is much scepticism which is born of ignorance and conceit and headiness, — which vaunteth itself and is puffed up, and assumes that whatsoever things have been believed must be disputed, — that this is the beginning of wisdom. But even this distemper of mind is to be dealt with patiently; false logic and arrogant assumptions must be mercilessly exposed, yet always with kindness. The most of those, however, who will make known to the minister their doubts are honest doubters, and a generous and patient treatment will lead them into the truth. Such doubters must be admonished not to be afraid of their doubts, but to face them, and grapple with them fearlessly; never to accept any sophistries for reasonings; and never to try to compel the mind to assent to a statement because it is safer or more comfortable to believe it. "Have it as a law," says Dr. Bushnell, "never to put force upon the mind, or try to make it believe; because it spoils the mind's integrity, and when that is gone, what power of advance in the truth is left?" [1]

In short, it may be said that in his treatment of the doubters in his congregation the pastor has a great opportunity of extending his friendships. No greater service can be rendered to any man than an honest and manly effort to enable him to find the truth. And those who have found their way, under his guidance, out of the wilderness of doubt into the green pastures and beside the still waters, are likely to cherish a deep and lasting affection for the shepherd who has led them.

The pastor will find among his parishioners not a few who have fallen out of the ways of active discipleship because the views of the Christian life with which they set out have not been verified in their experience. They entertained rather fanciful notions of what it means to follow Christ. At the beginning of the way there was a certain exhilaration and fervor of spirit which on the dull

[1] *Sermons on Living Subjects*, p. 181. This whole sermon on "The Dissolving of Doubts" is full of the ripest wisdom.

levels of every day duty it is hard to sustain; and when that exalted mood was lost they thought their religious life was gone, and relapsed into careless and undevout ways. It is needful to bring these wanderers back into the paths of service, and to show them that a religion of more sober color is quite as genuine and more serviceable.

In the last generation and probably in the former generations, cases of religious despair were very common. Men and women were not rare who had settled down upon the conviction that they were lost souls; that for them there could be no future but a certain fearful looking-for of judgment. This state of mind was due in large measure to the fatalistic theories with which theology had been infested. A thoroughly conscientious person, working strenuously upon the problems of personal salvation, and failing to enter into those emotional experiences which he often hears reported, might easily come to feel that the reason of his failure was to be found in those inscrutable decrees by which heaven is sealed to all but the elect. When such an appalling conviction has been reached, it must hold the mind fast in its palsying grasp; and the offers of the gospel forever sound like a dismal mockery. It is not many years since persons could be found in nearly every congregation who had sunk into chronic hopelessness through the operation of such causes. These things are better understood in our day; the ethical element in theology has supplanted mere force as a regulative principle; and the belief that the Judge of all the earth will do right has quieted most of these despairing cries. But there are still occasional cases of religious melancholy which require to be wisely treated. In most of these cases, the trouble is physical, and the sufferer must be gently but firmly enjoined to lose no time in consulting a physician. The pastor may himself have had experiences of depression arising from purely physical causes, and may be able to convince the victim of melancholia that he knows what he is saying. The close relation of the body and the mind, and the fact that mental suffering is often caused by physical maladies, must always be kept before the thought of him who is

called to minister to minds diseased. The converse of all this is, however, just as true. There are many physical ailments whose source is in a troubled conscience or a morbid fear. The pastor may often call to his aid the medical man in dissolving doubt and despair; but, on the other hand, there are many sicknesses that the doctor with his drugs can never cure, but that would be quickly put to flight if the load of shame and remorse that are resting upon the heart could be removed. The utmost wisdom is needed in dealing with such cases; the true priesthood of the pastor is here called into exercise. If by gentle questioning he can draw forth the rankling secret, and convince the troubled soul, by his own forgivingness, that the Infinite Love is able to save to the uttermost all who trust in him, he may prove to be the bringer of health and peace. The cure of souls is a phrase with a deep and real meaning.

The visitation of the sick is one of the constant labors of the Christian pastor. In any considerable congregation the weeks are few in which some service of this sort is not laid upon him; and the duty is one which taxes heavily his wisdom and his strength.

It is impossible to give directions concerning this ministration which will be applicable in all cases. The pastor of a village church of fifty families will be able to give far more time and thought to each family than the pastor of a city church with four or five hundred families can possibly give. In the great congregations the limitations of pastoral service are obvious. Nevertheless the pastor will wish to see all members of his flock who are seriously ill, and he will make the congregation understand that this is his wish. Let him tell them, frequently and emphatically, to send for him when they need him; to have no more hesitation in sending for him than in sending for the physician. Let him make his people understand that the responsibility of calling him rests on them; that they must not expect him to know by intuition who is sick; that they must take pains to inform him. Parish-

ioners are sometimes unreasonable in this matter; it is difficult for them to understand that trouble which so profoundly affects them should not be known to everybody; and in the distress and nervous disturbance which the sickness brings not only to the invalid but to those who are caring for him, it is easy to entertain unjust suspicions of pastoral neglect. The pastor must guard against this by establishing the rule that those who need him must send for him. Still, he need not refuse to go where he knows that there is trouble until he is sent for; let him rather say to people: "I shall always try to visit you when I know that you need me; but if I do not come you must assume that I do not know, and that it is your duty to let me know."

Much discretion must be exercised in the visitation of the sick. In the first place the pastor should be careful to co-operate in every possible way with the attending physician, to whom belongs the chief responsibility, and whose orders should be scrupulously respected. The physician will know whether the patient should be allowed to see any visitors; and if this has been prohibited, no question should be raised. It is not often that a pastor, who has shown good sense in his manner of visitation, will be forbidden the sick-room; ordinarily his visit, if properly timed, will aid the doctor; but there are times when even this must be disallowed. The pastor should be very careful about volunteering medical advice; the cases are rare in which he should venture any suggestion which would have the effect to weaken the confidence of the patient or his friends in the physician in charge.

In cases of serious illness, the visit should ordinarily be very brief. Laying aside outer garments that are damp or cold the pastor should quietly enter the room, and always with a smile and a cheerful word. Nothing that savors of officialism can be tolerated; he is not there as a religious functionary, but as a friend. The case may be critical, but it is not for him to manifest alarm or consternation even in the presence of Death. An unwonted solemnity is never demanded in the sick chamber. If

serious talk is necessary the tone of it should always be gentle and unflurried.

A few pleasant and sympathetic words with the patient, that will tend to calm his apprehensions and strengthen his courage are generally all that are needed. It is not wise, ordinarily, to attempt any keen inquisition into the patient's spiritual condition; the simple counsel to put himself wholly into the keeping of the Infinite Care-taker, and leave himself there, is generally the best that can be said. If he wishes to talk, — if he has questions to ask, anxieties to confess, — it may be wise to meet his wishes; possibly some word of comfort and assurance will be spoken that will be more efficacious than much medicine. But the conversation should not be protracted; never let the patient weary himself in the interview.

Whether prayer should be offered will depend on circumstances. It is far better that it should be asked for by the patient himself; if the conversation opens the way for that, it will be well. But often the request is not made, more through diffidence or delicacy than unwillingness; in some cases even when the sufferer is secretly desiring it. The wise pastor can generally tell whether such a service would be acceptable or not, and will know when to propose it. In almost all cases it should be very brief. A few verses from the Bible, and a prayer not more than two or three minutes in length will generally be more useful than any lengthened exercise.

"What we say to the sick," says Dr. Andrew Bonar, "should be brief; and when we pray with the sick we should be short in our prayers."[1]

Some of the churches furnish to the pastor a liturgical form for use in the sick-room, but the simpler and less formal words that come from the heart of a sympathetic friend will generally be more welcome than a prescribed form of prayer.

"Any one desirous, as a matter of curiosity, to see a complete rubric on the visitation of the sick, should get hold of Dr. Stearne's *Tractatus de Visitatione Infirmorum*,

[1] Quoted in Blaikie's *For the Work of the Ministry*, p. 261.

as contained in the "Clergyman's Instructor." There he will find instructions, cut and dried, for all sorts of cases, including that of criminals sentenced to be hanged. In the coldest and driest manner, he will find topics suggested for conversation and prayer in such circumstances, as if the whole of a clergyman's duty were exhausted in saying the proper thing, and no consideration were to be given to the tone and spirit in which it is said. The visitation of the sick is of all duties that for which the spirit of formality is most unsuitable, and where the speaking must be most thoroughly from the heart to the heart. Yet a rubric like that to which we have referred might not be without its use in the way of suggestion, — it might show the minister how great a variety of cases he is called to deal with, and of what value it is for him to be provided with manifold Scripture texts and references, sayings and anecdotes of suffering Christians, counsels and encouragements of well tried value, in order that to every sick and sorrowing person he may be able to give his portion of meat in due season."[1]

Whether the Lord's Supper should be administered at the sick bed is a question to which theological controversy has sometimes given point. "In itself," says Van Oosterzee, "an affirmative answer to this question appears reasonable, as also history speaks of blessed observances of the Supper upon the bed of sickness and of death (Schleiermacher, Adolph Monod, and others). On the other hand, however, it can hardly be denied that the desire for the Communion in the case supposed is sometimes connected with a not purely evangelical conception with regard to the sacramental efficacy and significance of the sacred emblems, and is to be but imperfectly harmonized with the view of the Holy Supper as a social *meal*. Besides, it is difficult to make a distinction by virtue of which we deny to some what could be granted without much hesitation to others. No wonder that in the age of the Reformation a Bullinger should deem separate communion undesirable; and that later it should be opposed by those who in other respects

[1] Blaikie's *For the Work of the Ministry*, p. 259.

readily acknowledged the beneficial psychological effect of the sacred action for sick persons. It might also so easily degenerate into a custom, observed even in the case of those but little concerned, and lead to the Romish custom of a viaticum. For all these reasons we would not willingly see 'private communion' made the rule; but only conceded as a rare exception, when the pastor is convinced on good grounds that it is desired without superstition, from a right motive. In particular, from those confined to the bed of sickness, who with sorrow have already been long deprived of the sacred emblems, and earnestly desire them, we need not continue arbitrarily to withhold them. In that case, however, a little household congregation must be assembled round the bed of sickness, and the necessities of the poor remembered, while the pastor fulfils with dignity and simplicity the task of the liturgist." [1]

The difficulties felt by the writer of this paragraph would not, probably, occur to many Protestant pastors in America. There is practically no danger whatever that the Lord's Supper will be regarded superstitiously by our sick parishioners; and there are few cases in which its administration is requested by sick persons from any other than proper motives. Often it is a great solace to the devout believer; those who are drawing nigh to death find their hopes strengthened by it; and it sometimes brings to the troubled spirit the peace that passeth knowledge. That the sacrament be administered at the sick bed in a dignified and appropriate manner is worth some painstaking. A few of the sacred vessels should be taken from the church to the house; the bread and wine should be properly prepared, and it will be well if one or more of the officers of the church can assist the pastor in the administration. If all things connected with the ordinance can be done decently and in order, the effect upon the mind of the recipient is likely to be more salutary.[2]

[1] *Practical Theology*, p. 558.

[2] "Il est légitime et parfaitement légal de donner la cène aux malades chez eux; mais que ce soit avec solennité et qu'il y ait communion, c'est-à-dire, non seulement des assistants mais des personnes qui prennent la cène avec la malade." — Vinet, *Théologie Pastorale*, p. 213.

Whether the pastor should reveal their true condition to those who are drawing nigh to death is often a difficult question. In cases not a few the physician's orders to the contrary are explicit; yet the pastor's responsibility in such a case may be equal to that of the physician. When the physician has distinctly declared that there is no hope of recovery, the right of the patient to know that fact would seem to be unquestionable. It may not be necessary that he should know it; it may be best that he should not; but in many cases it is evidently wrong that it should be concealed from him. Respecting all this matter the pastor is precisely as able to judge as is the physician; and after consultation with the family, he must take the responsibility. There are many kinds of preparation which the dying man may wish to make for his departure; that right should not be denied him. It is not, indeed, the salvation of the soul that chiefly calls for such a disclosure; for the repentance which can only be produced by the imminence of death is of little avail; but there are few rational human beings who would not feel deeply wronged if a truth of so much moment were concealed from them by those in whom they had reason to confide.

What is the duty of the pastor with respect to the visitation of those who are sick with infectious diseases? His obligation to his own household and his other parishioners must indeed be well considered; putting his own safety out of the question, he must not wantonly expose others. Yet there are other virtues besides caution. The Christian pastor must not be a coward. He must take all necessary precautions on behalf of others; but he must not be afraid to go where he is needed. The physician must go into all these dangers, why should the minister be less courageous? Indeed, the physician's experience is proof positive that the danger of infection is, in many cases, greatly exaggerated. "When," says Van Oosterzee, "in 1574, the question here put was expressly deliberated at the Synod of Dort, the answer was given 'that they should go, being called, and even uncalled, insomuch as they know that there will be need of them.' With what right shall the physician of souls

withdraw from a task from which even the unbelieving medical man does not too greatly shrink? 'Das Leben ist der Güter höchstens nicht' (Life is not the highest of possessions), in the words of Schiller; and the *propter vitam vivendi perdere causas* is certainly to be desired of no one less than of the true shepherd of the flock. Considering the brilliant example of believing courage and self-denial on the part of Catholic priests, the Protestant clergy must not remain too much behind. The risk incurred on that occasion finds its abundant compensation in the gratitude of the flock, the approval of our own conscience, and the ever renewed experience that the Lord supports his servants in this school of exercise also, and often manifestly preserves them. Of course, belief in his power and faithfulness can release no one from the duty of taking those measures of precaution prescribed under such circumstances by experience and science."[1]

No service more delicate or more difficult is required of the pastor than that which he is called to render in the burial of the dead. The Anglican church and some of the other churches furnish a ritual to which the minister is expected to adhere; the solemn and beautiful service of the English church leaves little to be desired in the way of a dignified ceremonial. But many American pastors have no such chart to guide them, and they find themselves confronted with conditions and expectations which often tax their wisdom.

Death knocks with equal punctuality at the doors of the unchurched and of the devout; and those who never seek the churches, and who often rail at them, are always in need, when death invades their dwellings, of the services of a minister of the gospel. To this call the Christian pastor will never turn a deaf ear; whenever it is possible he will gladly bear to those in trouble the words of consolation. In many of the rural communities a funeral sermon is expected; and the successful "funeral preacher" is the one who can most strongly appeal to the feelings of

[1] *Practical Theology*, p. 559.

the mourners, and elicit the most extravagant demonstrations of sorrow. Against this tendency the wise pastor will quietly set his face. He must not too rudely disregard the feelings of the afflicted, but with gentleness and kindness he must seek to lead them into better ways.

The funeral sermon may well be omitted, and the brief address which takes its place should be full of the comfort of the gospel. The one central truth that God is love; that even as we draw nearest to our own children and yearn over them most tenderly when they are in the deepest trouble, so our heavenly Father is nearest to us in the day of our affliction; that while many things happen to us which we can never explain, nothing can ever happen to us that he will not overrule for our good, if we will but trust in him, — all this the minister must seek to make these mourners see and understand. All this is the most direct and certain inference from that doctrine of God which Jesus has taught us. If we have such a Father in heaven as our Lord sought to reveal to us, then there are no sorrows that cannot be comforted, and no wounds that cannot be healed.

Either in the sermon, or in the "remarks" which are substituted for it, some biographical sketch, more or less eulogistic, is generally expected of the minister. This, too, is a custom which is best honored in the breach. The minister may well make it a fixed rule to eschew all estimates of the character of the deceased. In many cases the attempt to do this is embarrassing in the extreme; and often the minister, who relies for the materials of such a sketch upon the judgments of partial friends, finds afterwards that he has been whitening a sepulchre. The simple annals of the life, — the time and place of birth, the family record, the date of death, may in all cases be simply stated from memoranda furnished by the family; beyond this, biography does not need to go at the funeral service.

Many wise pastors in these days are inclined to confine themselves on these occasions to the reading of the Scriptures and prayer. It is becoming more and more common for men and women of high character and eminent station

to give direction, before their death, that the burial service shall be limited to these exercises. It is greatly to be wished that all persons of sound mind would make the same request.

It is, however, possible, to enlarge this simple ritual by reading appropriate selections, not only from the Scriptures of the Old and New Testaments, but also from the writings of saints and prophets and psalmists of later times. In the book of Scripture selections which the pastor uses at funerals he may insert loose leaves whereon he has copied sentences and paragraphs gathered from many sources, which are full of the light and hope and comfort of the gospel. In the course of years this anthology of consolation may become copious and rich; the pastor has become familiar with it; he can tell by glancing over it which of these gracious words will be most appropriate in the case before him. Pastors who have followed this practice for many years bear testimony to its usefulness. Such words of life as may thus be gathered together, the utterances of men and women of strongest faith, of deepest insight, are far better than any extemporaneous words that the preacher would be likely to bring forth.

The service must not, however, be protracted. Seldom should the whole exercise exceed half an hour. It is no time for lengthened homilies and long-drawn-out petitions.

At the grave the service should be brief and simple. The short committal service of the Anglican church, which is almost identical with that employed in the German Lutheran churches, is always appropriate; or a brief prayer may be uttered, closing with the benediction. In winter it is well for the minister to admonish the men standing about the grave to remain covered during this service; that is not true respect for the dead which endangers the health of the living.

These times of affliction furnish the true pastor with a precious opportunity. His wise and sympathetic friendship at such a time will never be forgotten. He often gains, in these days, an influence that he could never otherwise have won; let him use it judiciously.

The pastor who has proved his friendship for his people will be welcome in their homes; and a most important part of his pastoral service will be performed in the maintenance of a fruitful personal and social relation between his own family and the families of his flock. In many large churches the work of the study, the organization of the parish, and the multitudinous public engagements make it difficult for the pastor to find time for such pastoral work as he wishes to do. That great change, to which reference is made in the introductory chapter, which has passed upon the church during the past twenty-five years — the change by which, in Dr. Parkhurst's happy phrase, the church is no longer the pastor's field, but the pastor's force — itself largely prevents the pastor from undertaking the amount of pastoral visitation which was common in former years. "Sometimes," says a successful pastor, "general parish oversight, through the network of societies and organizations that fall to the minister to manage, is supposed to take the place of visiting and personal contact with individuals; but this does not meet the necessities of the case. That general superintendency or presidency of the parish and pastoral care are not the same thing. The former has respect to the general life of the community and is busy with the machinery, while the latter has to do with internal states, conditions, and tendencies. It is possible and not uncommon to do much with the former while doing little with the latter. There are parishes where things are well organized, where there are all sorts of activities and societies, but where there is no proportionate apprehension of, and no proportionate provision for, the real wants of individual men and women. There may be a lively scene on the surface, but not much going on beneath it. It is not easy, in the restlessness and complexity of his public relations, for a minister to give to this part of his work its proper place. Provision must be made for this and the pastor must be helped. Demands upon his time and attention multiply. In proportion to the importance of his parish, to his personal influence, to his capacity for business, the calls for public and outside

service are more frequent and urgent. There are meetings here, committees there, constitutions to be drawn up, organizations to be kept running, records to be made; but shall he be absorbed in presiding, organizing, managing? The danger is not new in our day. It showed itself in the early Church, and the apostles met it by division of labor, saying: 'It is not fit that we should forsake the word of God and serve tables; search out suitable men for this business, but we will continue steadfastly in prayer and in the ministry of the word.' As then, so now, much of the detail of general parish work can be better devolved on others, that the minister may be more free to 'teach publicly and from house to house,' ministering the word in its more spiritual application." [1]

The question of finding time for the work of pastoral visitation is one that burdens the mind of many a faithful pastor. The need of thoroughly organizing his church for work, that the powers and capabilities of these disciples may be developed, and that his force may occupy and cultivate its field, is always pressing upon his conscience; and the amount of administrative work thus required of him, when added to the intellectual work which the pulpit of this day demands, renders it simply impossible that he should find very much time for social calls. Even if the pastor has assistance, so that much of the detail of his administration can be devolved on others, the general superintendence of it, which rests with him, is no slight care. In a church of fifty to a hundred families the pastor may easily become intimately acquainted with most of his people, but when the number grows to three or four hundred families, the task, under existing conditions, becomes formidable.

One consideration must be borne in mind in estimating the necessity for this kind of work; the pastor of a working church has many opportunities of becoming well acquainted with those of his people who are at work. With them there are many conferences and consultations; he is with them every week, in the Sunday-schools, in the mis-

[1] Rev. Lewellyn Pratt, in *Parish Problems*, p. 180.

sions, in the Young People's Societies, in the Boys and Girls Guilds, in the Sewing Schools, — in all the active ministries which the church is carrying forward. It is not at all as once it was, when the people's only chance of meeting their minister was when they confronted him in the pews, at the Sunday services; there is a fellowship of work which brings pastor and people into frequent and close association. The need of calling upon the people in their homes to get acquainted with them is obviously not what once it was. This applies, of course, only to those members of the church who are at work; but the application should be distinctly brought before the minds of all the people. Let them be told, from time to time, that the fellowship of the church is largely a fellowship of work, and that if they wish to become well acquainted with their pastor or with their fellow-members, the best way is to find some place in the active work of the church.

Nevertheless, when all is said, there remains a large opportunity and an urgent call for house to house visitation by the pastor. In some way he ought to arrange the administrative work of his parish so that he may find some time to see his people in their homes. In most large churches it will not be possible for the minister to make his round of pastoral calls more than once in a year; sometimes even this will overtax him; but as much as this he ought to strive for.

What should be the nature of these pastoral calls? Here, also, it is evident that changed conditions must considerably modify our practice. The late Dr. William M. Taylor, of New York, in a recital of his early experience, brings before us the typical pastoral visit of the former days. "I was first settled," he says, "over a church of about one hundred and eighty members, many of whom resided in the village in which the place of worship was situated, but a considerable number of whom were farmers, scattered over an area of about six miles in length by about two in breadth. I made my visits systematically, week by week, taking the parish in manageable districts. At first

I was accompanied on each occasion by an elder. It was expected that I should ask a few questions of the children, assemble the members of the household, give a formal address, and then conclude with prayer. The presence of the 'lay brother' was a great embarrassment. I supposed that because he was with me I should have a new address in every house, and should have a prayer in every instance perfectly distinct from any which I had formerly offered. . . . So I went on from house to house, making a new address in each, until, when it was toward evening, and I had walked perhaps five or six miles and made ten or twelve addresses, I was more dead than alive. You cannot wonder that, in these circumstances, pastoral visitation became the *bête noir* of my life, and I positively hated it. Thus prosecuted it was simply and only drudgery, and, so far as I know, was not productive of any good result." [1]

It is evident that visitation of this type is no longer called for in English-speaking parishes. And there is a question whether the call of the minister should be regarded in any sense as a professional call. Most of the writers on pastoral care assume that it should have this character; that it should be well understood that the minister, in seeking the homes of his people, is engaged in his professional duty. "The minister," says Dr. Blaikie, "has come for the purpose of promoting the spiritual and eternal welfare of the family, and therefore the sooner he addresses himself to this errand the better. . . . It is often desirable for a minister, after a brief salutation and kindly inquiry after the welfare of the household, to proceed at once, like Abraham's servant at Padan Aram, to tell his errand, to do what he has come to do. In speaking to the household he may find a point of departure by saying why he has come, adverting to the exceeding solemnity of spiritual things and to the importance, not of a mere general, but of a special application of what is said from the pulpit, so that no one may suffer the appeal to go past him, or think he does right while he fails personally to receive the message of God. Something may be said appli-

[1] *The Ministry of the Word*, p. 272.

cable to the circumstances of the different portions of the family, — the parents, the children, older and younger, the servants, when there are such. Of the children questions may be asked, and are probably expected to be asked; but let this be done in the kindly manner of a friend, not in the stern tone of a taskmaster. Generally, too, it will be well to bear in mind that there is a tendency on the part of people to think of ministers as beings awfully solemn, with but little of human sympathy, — men to be dreaded as stern reprovers, instead of respected and loved as affectionate and sympathetic guides. In pastoral visitation, therefore, let there be shown a frankness, a cordiality, a humility of spirit, a winning brotherly kindness that shall dissipate such an impression and tend to gain the confidence of all."[1] But it is a serious question whether even so much of formality and professionalism as is here described would not, in the majority of cases, effectually counteract the best results of the pastor's call. Is not the primary object of this house-to-house visitation the establishment of friendly personal relations between himself and the members of his flock, old and young? Is it not, therefore, far better that the professional business of the pastor should be subordinated, in these calls, to the purpose of putting himself on terms of cordial intimacy with his people. The minister who is always preaching, who never meets his parishioners without the word of admonition and exhortation upon his lips, is not certain to know them very well, or to have the best influence over them. Such unbending professionalism forces them into an unnatural attitude toward him; he never really knows them.

There is abundant justification, therefore, for the pastoral call, considered simply as the endeavor of the pastor to draw closer the bonds of personal friendship between himself and the families of his congregation. Meeting them thus, in their own homes, the circumstances of their lives are better known to him, he more perfectly individualizes them, and every visit gives him a larger knowledge of the manifold phases of human experience. If there are

[1] *For the Work of the Ministry*, pp. 187, 188.

children in the household, the pastor learns their names and fixes them in his memory. He finds them at their lessons or their pastimes, and seeks to enter into their life, speaking a hearty word of approval of their conduct, when he knows that such a word is deserved. In these brief social calls the pastor may be able to let the people see that he is interested in all that concerns them; that he has been thinking about them, and studying their welfare; that he is rejoicing with them in their prosperity, or bearing their burdens with them; that his deepest wish is to be a trusted and a useful friend. If all this is in his heart, they will be apt to find it out. The one thing needful for them to know is that he loves them and wants to do them good. The pastoral call that conveys this impression to their minds is a thoroughly successful call, even though there may have been no preaching nor even praying connected with it.

And yet it must not be inferred that religious conversation should be avoided. The door will always be open for that. The tone of the interview will be such as to make that seem natural and fitting. The spirit of the whole communication will be such as to invite questions or confidences of this nature. The pastor will be quick to seize any intimation or suggestion of a wish to speak of the higher themes, and will deftly lead the talk that way if such a hint is dropped. The people will easily know that if he refrains his lips from pressing these things upon them, it is not because there is no interest in their spiritual welfare. If such is the posture of his mind, it is altogether likely that many opportunities for religious conversation will occur in connection with these social calls, and that the net spiritual result of the visitation will be far larger than if, by a perfunctory professionalism, the subject of religion were everywhere introduced by him.

Many pastors are accustomed to make a systematic division of their parish, and to announce, each Sunday, the days on which they intend to visit certain streets. Some inconvenience may thus be occasioned to parishioners, who may wish to be away from home on the day designated,

but the advantages of such a system are considerable. It pledges the pastor to a definite task, which he might otherwise neglect or defer; and it gives those who wish to see him due notice of his coming that they may, if possible, be at home to receive him. "Moreover," says Dr. Taylor, "the public announcement had this incidental advantage, of which at first I had not thought, namely, that it stopped at once all grumbling on the part of the unvisited. They saw that I was steadily working week by week somewhere; it became a matter of interest to them to watch my progress, and they looked with a certain strange eagerness for the day when I should name the street in which they resided. I do not know that in the long run I actually did much more pastoral work than I was doing before; but I accomplished it with more ease to myself and with far more satisfaction to my people."[1]

The value to the minister of such contact as this with the people cannot be easily overstated. It keeps him in vital relations with the people to whom he is sent to minister; it enables him more perfectly to get their point of view. Sometimes his mind will be saddened by revelations of the shallowness and selfishness of those from whom better things might have been expected; but more often he will be cheered and strengthened by discoveries of fidelity and heroism in the lives of commonplace people. The tendency of most studious men to a certain subtilty and remoteness of discussion upon spiritual themes will be arrested by the study of the intellectual processes of the people in the pews, and the effect of this intercourse will be to give the preaching a greater homeliness and directness of presentation.

Here is a suggestion worth considering: "I would make one exception about the house-to-house visitation of the town parish priest. It is sometimes good to throw himself into one of his districts, pitch his camp there, and permeate it with his presence. For a month he brings his whole influence to bear upon it, both getting hold singly of every inhabitant and collecting all together in cottage or mis-

[1] *The Ministry of the Word*, p. 274.

sionary meetings."[1] The kind of visitation here contemplated is, however, that of the whole population, rather than that of the members of the congregation. But there may be advantages in concentrating, after this manner, the labors of the pastor among his own people.

It is doubtless well, as things now are, in most of our city parishes, that the pastor should "lead about a wife" with him in making these pastoral calls. The men of the household are seldom at home in the daytime, and not only for reasons of propriety, but also for the enhancement of the social value of the call, the minister may often wisely claim the companionship of his wife. Her tact and sympathy will be a great help to him in many cases.

The testimony of leading pastors to the importance of this kind of work is worth remembering. Dr. William M. Taylor, in speaking to the students of the New Haven Theological Seminary, said: "You will make a great mistake if you undervalue the visitation of your people. The pulpit is your throne, no doubt, but then a throne is stable as it rests on the affections of the people, and to get their affections you must visit them in their dwellings."[2] Dr. John Hall, addressing a similar audience, said: "Pains should be taken that nothing prevents your pastoral visits. It is very necessary for you to know the people in their homes, and for the people to know you. The little children and the young people should know you. The men should know you. Do not begrudge the time thus spent. In freely conversing with humble people you will get side lights or particular testimony that will make you a stronger man and a better minister for many a day to come."[3] Dr. Francis Wayland, speaking on this subject to pastors, said: "If, at last, it be said that all this is beneath the dignity of our profession, and that we cannot expect an educated man to spend his time in visiting mechanics in their shops, and in sitting down with women

[1] *The Parish Priest of the Town*, p. 44.
[2] *The Ministry of the Word*, p. 185.
[3] Quoted in *Parish Problems*, p. 185.

engaged in their domestic labor to converse with them on the subject of religion, to this objection *I* have no reply to offer. Let the objector present his case in its full force to Him who on his journey to Galilee sat thus at the well and held a memorable conversation with a woman of Samaria."[1] "My heart does not upbraid me," said Doddridge, "with having kept back anything that may be profitable to my people. But I fear I have not followed them sufficiently with domestic and personal exhortations."[2] "Acquaint yourselves," said Matthew Henry, "with the state of your people's souls, — their temptations, their infirmities. You will then know the better how to preach to them." "I am too backward," said John Rogers, of Dedham, "to private visiting of neighbors at their houses, which neglect is very injurious; for from this cause their love to me cannot be as great as it would be, nor am I so well acquainted with their particular states and cannot therefore speak so fitly to them as I might."[3] "The true portrait of a Christian pastor," says the Rev. Charles Bridges, "is that of a parent walking among his children, — maintaining indeed the authority and reverence, but carefully securing along with it the love and confidence that belongs to this endearing relation. He is always to be found in his own house, or met with among the folds of his flock, encouraging, warning, directing, instructing, — as a counsellor, ready to advise, as a friend to aid, sympathize and console, — with the affection of a mother to lift up the weak, with the long-suffering of a father to reprove, rebuke, and exhort. Such a one, like Bishop Wilson in the Isle of Man, Oberlin in the Ban de la Roche, or the Apostolical Pastor of the High Alps, — gradually bears down all opposition, really lives in the hearts of his people, and will do more for their temporal and spiritual welfare than men of the most splendid talents and commanding eloquence.[4]

[1] Quoted in *Parish Problems*, p. 185. [2] Orton's *Life*, p. 124.
[3] Quoted in Bridges, *The Christian Ministry*, p. 315, *n.*
[4] *The Christian Ministry*, p. 322.

CHAPTER VIII

THE CHURCH ORGANIZATION

EVERY church is organized. It is not an incoherent mass of human beings, it is an orderly association of Christian men and women. Organization, in the world of mind, is the definition of functions. To organize a church is to make definite arrangements for various kinds of work, and to assign these to different individuals or groups who shall be responsible for their performance. Each of the officers of the church is charged with certain duties, and these duties pertain to certain definite departments of church work. There is thus a division of labor, and intelligent co-operation among those whose efforts are directed to the same result. In the humblest church, with the simplest polity, some definition of functions is required. There must be a clerk to keep the list of members and the record of proceedings, and a treasurer to receive and disburse the funds, and a Sunday-school superintendent, with his assistants, and generally deacons or leaders to take charge of meetings and direct the work of the church. Some intelligent arrangement and supervision is necessary to the success of all social institutions.

The church has often a dual organization, one department devoted to temporal affairs, and another to spiritual activities. Man is a spirit, but he has a body with material needs which must be provided for; and the church, likewise, though it is a spiritual organization, has also a temporal side, for which some orderly provision must be made. It has been found necessary, in the free communions, to secure for the church a legal incorporation, that the body so incorporated may hold and administer property, and receive and disburse funds. In some cases the members of the church are members of this corporation,

and there is but one body, with two sets of functions; in other cases all those contributing to the support of the church, whether communicants or not, are members of the corporation, with power to vote for trustees and to take part in all the financial work of the society, but not to participate in the spiritual government of the church. The wisdom of this dual organization is often questioned; but it possesses certain obvious advantages. "Every church," says Professor Austin Abbott, "has two very different kinds of business to attend to. Difference of opinion exists as to whether they may best be administered by the same persons, or by different sets of persons. In some denominations one organization attends to both; in others there is a separate organization for each. Some persons think the pastor should have nothing to do with the finances; others think it wrong to exclude him from them. Without desiring here to discuss the question, it is well to say that it appears to me that Providence, who is wiser than all our ingenuity, has so alloted the causes of opinion and the dispositions of men that there are, and for a long time to come are likely to be, many churches of each kind, some of the one form and some of the other, and some of a composite form, all engaged in the same object, but in different methods, and thus enlisting diverse gifts and aptitudes. Whether this be an advantage, as I suppose, or not, the fact exists; and the reader who would understand parish business clearly should not fail to observe the difference between the principles which govern the two classes respectively; and even if his church is a single organization, he will be repaid for noticing the forms of organization in which these two classes of functions are separated." [1]

If the church has a permanent abiding-place, it must possess land on which its edifice shall stand, and the title of this land must be secured and held. The building must be erected, and kept in repair; fuel and lights and water must be furnished; if it stands in a city it must bear assessments for the paving and maintenance of streets and

[1] *Parish Problems*, pp. 69, 70.

sewers; the sexton who takes care of the building must be paid for his services; the minister and perhaps other servants of the church who are spending their time in its service must receive some remuneration; it is necessary to collect the funds required for all these purposes and to disburse them in a just and business-like manner; the church, as an organization, is constantly entering into contracts which must be intelligently made and faithfully kept; and this part of its work deserves the serious attention of all its members. There is room here for the exercise of some of the best Christian virtues. The church must provide things honest in the sight of all men; its business must be done with system and promptness; honor, fidelity, consideration for the rights of others must characterize all its transactions.

The men who are chosen to have the care of the temporalities must be men of the utmost probity. The affairs of the church should not be intrusted to men who are suspected of dishonesty or extortion in their own affairs. It is a great scandal to put the finances of the church into the hands of men who do not possess the confidence of their neighbors. They ought also to be men with high standards of Christian propriety; men who can feel the special unfitness of sharp and shifty financiering in church administration. They will be called on not merely to disburse with care the funds collected, but also to collect the funds of the church: the methods of raising the revenues will be under their supervision; and this is a matter concerning which the church needs wise and high-minded leadership.

There is reason to fear that many churches are greatly injured by the dubious methods employed in the raising of their revenues. Ways and means that are positively unchristian are often resorted to; competition in its most offensive forms is sometimes employed in the collection of church funds. The annual sale of sittings in the church to the highest bidder is a practice which violates the fundamental principles of Christian fraternity. It offers place and distinction in the church to the longest purses; it says to the man with a gold ring and goodly apparel, "You may

sit here, in the centre aisle, for you have the money to pay for the best;" but to the poor man in vile raiment it says, "Stand out there in the vestibule, or sit here under the gallery; you must wait for your place till your betters have chosen their seats." The sale of privilege in the church for money is the essence of it; how this differs in principle from the simony against which the curse of the church has been pronounced from the apostolic days until now, it is difficult to explain. It is undoubtedly true that larger revenues can be raised by this method than by any other, for there are multitudes who will pay well for conspicuous sittings and whose contributions would be small if they were compelled to take their chances with all the rest. But a church which resorts to such methods for raising money is not apt to receive the benedictions of Christ's poor. By the very terms of its life they are practically excluded; self-respecting people do not wish to go where "the rich-man's aisle" and "the poor man's corner" are easily pointed out.

The men who are chosen to manage the finances of the church should be those to whom considerations of this nature are intelligible, — men who are not only capable of skilfully conducting business affairs, but who are also capable of comprehending the principles on which the fellowship of the church is based. There is a loud call just now for Christianizing all business relations; there are those who believe that every department of human life must be brought under the Christian law. It is difficult to understand what our gospel means if it does not mean all this. But if the business of the mart and the factory are to be Christianized, the business of the church must first be subdued to the obedience of the law of Christ. It must be possible to raise the revenues of the church by methods which do not involve any concessions to the pride of riches or any false distinctions among men. The one place in the world where money can buy no privileges should be the place where men meet to worship God. To manage the church finances with this end in view is the task of those to whom this duty is intrusted. It calls,

therefore, for men of a lofty purpose and a genuine consecration.

When the business of the church is conducted in this manner — reverently, conscientiously, and with a sincere desire that the mind of Christ shall rule in all the temporalities of the church, the work of this department is no less genuine Christian work than is the conduct of the prayer meeting or the teaching of the Sunday-school. It is sometimes assumed that the business of the church is a profane occupation; that whatever has to do with money must needs be of the earth, earthy; that the trustees and the treasurer, in their service of the church, are not, in any proper sense, "Christian workers." But everything depends on the spirit in which they do their work. They may, indeed, manage these affairs in such a way that their own selfishness shall be aggravated, and the life of the church demoralized; but they may also put so much of the spirit of Christ into the methods of church business that it shall be a means of grace to them and to the whole brotherhood. There can be no more fruitful Christian work than this. A church that organizes its financial affairs upon Christian principles, and puts them under Christian leadership is doing as effective missionary work as the church that plants missions or holds revival services.

The assignment of the sittings in the church is part of the business that greatly needs to be Christianized. In some churches all sittings are absolutely free, and there is no need of any distribution. For many reasons this plan is to be preferred. To have no individual rights or reservations in the Lord's house, but to open the whole of it, each Sabbath day, to all who come, is the simplest of all arrangements. But there are many with whom the sentiment of locality is strong; who like to sit week by week in the accustomed place, and to have their families with them; and there seems to be no violation of the principles of equality and fraternity if temporary assignments of sittings are made to regular worshippers. It is only necessary that the method of selection be something other than

commercial competition, and that frequent redistributions take place, so that the most desirable places be not permanently monopolized. There appears no better way than a distribution of choices by lot at the beginning of each year; the name first drawn taking the first choice, and so on to the end of the list. Those who are last this year may be first next year; and the favors are divided without partiality. When the poor widow who contributes but five cents a week to the revenues of the church has the same opportunity of securing the best seat in the middle aisle as the rich merchant who contributes ten dollars a week, the opprobrium of ecclesiastical finance is practically wiped out. The point is to bring the rich merchant to accept this situation heartily; to be quite willing to take his chance of a back seat under the gallery. And this is by no means a visionary proposition; churches can be found in which the Christian law governs even the distribution of the pews. There are Christian disciples who decline to take advantage, in their church relations, of the power which their wealth would give them of securing for themselves privilege and honor; who have learned to use neither their freedom nor their power as occasions of the flesh, but who know how by love to serve one another. And when this spirit takes possession of the church and rules in all its affairs, the Kingdom seems near at hand. No more effectual work of grace could be desired in many of our churches than would be signalized by the distribution of the sittings of the church on Christian principles. Such an exercise is nothing short of a means of grace to those who enter upon it in the right spirit; and a revival of religion, so called, no matter how fervid its manifestations may be, is of small value unless it does result in infusing a larger measure of unselfishness and kind consideration into the social relations of the members of the church, and especially into the manner and spirit of their association in the house of God.

The organization of the church on its financial side becomes, therefore, a matter of deep and genuine concern to the wise pastor. It is not a matter which he can neglect

or ignore; the spiritual life of the church is vitally affected by the working out of these problems. The church cannot afford to intrust these interests to men who are simply shrewd financiers, who will adopt in the transaction of church business the methods of the street and the mart. One large part of the mission of the church in this generation is to show the world how business can be done on Christian principles.

The records of the church must be kept with care; the register of baptisms, admissions, dismissions, deaths, should be accurate; the minutes of all transactions should be clear and full; and the history of the work of the church should be faithfully preserved. The officer who has the charge of this work bears different names in the different forms of polity, but his service is always important.

In most of the larger Protestant churches the fact is now recognized that the work of the ministry cannot be adequately performed by a single man. The fact has long been known in the Roman Catholic and Anglican churches; the discovery has been tardily made by some of the other communions. The preparation of two sermons a week, with the wide reading and study which such a task implies, the visitation of the sick and the afflicted, the supervision of all the departments of church work, the participation in the social activities of the community, in all the multiform public enterprises of philanthropy and reform which demand no small share of his attention, — all this is more than any single man can do. That part of the correspondence of a pastor which grows out of his pastoral relation, — which is official rather than personal, — is no small burden. The number of letters that come to the busy pastor of a prominent church asking advice, assistance, or sympathy is always very large. Riddles to solve, wounds to salve, axes to grind, the postman brings him every day. All these letters must be answered, and many precious hours of every week are thus consumed. The work of the faithful pastor is constantly increasing. His congregation is growing, its work is widening, the organizations within the church are multiplying, calling upon

him for more and more attention; the longer he lives in the community, the more identified does he become with all its public and social life, and the heavier are the drafts upon him for service growing out of these relations. Add to this that the intellectual demand upon his pulpit is heavier every year, and the need of bringing a fresh, strong message to his people every Sunday increasingly urgent. It seems inevitable that the successful pastor's work should become more and more laborious and exacting; the very sign of his success is the steady increase of his work. And the peculiarity of the case is that so little of this burden can be shifted to other shoulders. The successful merchant or manufacturer or railway manager can relieve himself of the larger part of his cares; his work can be so divided and systematized that he shall have only a general supervision. Even the most successful professional man hands over to subordinates the laborious details of his business, and the great sculptor leaves most of the chiselling to skilled workmen. But the nature of the pastor's work is such that the greater part of it must be done by him alone. Nobody can give him the slightest help in the preparation of his sermons, and a large proportion of his pastoral work is of a nature so personal that no one can perform it for him. In spite of all that can be done for his relief the faithful and successful pastor will find his work growing heavier year by year.

Something can, however, be done to lighten his burden. A competent and well-trained assistant may take from his hands a great many of the small details of administration. The care of the Sunday-school; the supervision of the young people's societies, and the boys' and girls' guilds; the preparation of children's concerts and praise services; the clerical work of writing notices and official letters, and attending to the necessary printing, as well as considerable portions of the pastoral work, can be delegated to a capable assistant. The young man who has been fitted for this kind of work may be able to do much that the pastor himself could not do; he can give much personal attention to the young men of the congregation; he can develop in

many ways the activities of the children and the youth. In the larger Episcopal churches the pastor's assistant has always been a recognized necessity, and partly for this reason the parochial work of the average Episcopal church is apt to be better organized and more vigorously prosecuted than that of other Protestant churches. The other churches are, however, learning this wisdom. Any work which involves the division and co-ordination of force must have adequate superintendence; it is bad economy to neglect the directing intelligence by which "the working in due measure of each several part" shall be secured. The first condition of this effective organization of the work of a large church is the employment of one or more assistants to whom the pastor may delegate such duties as they may be qualified to perform.

There might be, in many cases, a wise division of labor along the line suggested by the early Puritan nomenclature. The English Congregational churches of the seventeenth century were served by two ministers, one of whom was called the Pastor, and the other the Teacher. This division of functions was not very clearly made; the Pastor was to "attend to exhortation," and the Teacher to "attend to doctrine." The maintenance of this distinction proved impracticable.[1] But it might be wise in these days to commit to one man the responsibility for the pulpit work, and leave him free for this service, while intrusting to another the chief care of the pastoral administration. Neither of these would then be counted as the other's assistant; there would be no subordination, but each would have a recognized and well defined office, and could devote his whole time to his special work. The preacher, with none of the cares of parish business on his hands, and none of the burdens of pastoral service on his mind, could give far more time and thought to his pulpit work; and the pastor, without the millstone of Sunday preparation about his neck, could give to the Sunday-school, and the mid-week service, and the young people's organizations,

[1] *History of the Congregational Churches in the United States*, by Williston Walker, p. 226.

and the missionary societies, and the church charities his undivided attention, greatly increasing their efficiency. For this pastoral service the church would not be likely to choose a young man, but one of experience and of well-matured character. There are ministers who have unusual gifts for work of this nature, as there are others whose strength is in their pulpit work. If two with such complementary qualities could be brought together, the best provision would seem to be made for the service of the church.

One or two questions suggest themselves, however, when such an arrangement is contemplated. The preacher who came into no living contact with the life of his parish would be apt to lack some of the elements of the best teacher. A mere book-man could not give the people what they need. It would be necessary, therefore, if such a division of labor were proposed, that the preacher should not be entirely withdrawn from association with the people. The care of the pastoral administration might be lifted from his shoulders, but he should keep himself in close touch with the people themselves, understanding their problems, and sympathizing with them in their sorrows.

It is not improbable, also, that the people would crave the presence in their homes, in their times of sickness and trouble, of the man whose words in the pulpit had been their comfort and inspiration. Whether a large-hearted preacher could easily free himself from the burdens of pastoral service may be doubted. It must be admitted that the division of the minister's work upon this line presents some serious difficulties. Nevertheless, it is probable that two men of fair common-sense and Christian temper could divide the work of the church between them upon a plan like this, neither being exclusively confined to his own field, — the pastor sometimes preaching, and the preacher, in the pastor's absence, assuming the pastoral care, — but each holding himself responsible for a definite part of the work of the church, and neither assuming the pre-eminence. By such a plan vacations could be arranged

so that the church should never be left without a minister, and the work might go on without interruption from one year's end to another.

The pertinence of this discussion is seen when the question of the organization of the church is considered. For such varied and organized activities as most churches now propose, trained leadership is indispensable, more of such leadership than one man can furnish. In some way the executive force must be increased. The volunteer help of members of the church is not sufficient; most of the church officers are busy men, who cannot give to the tasks of organization and leadership the time that they require.

In most Protestant churches there are, however, officers who render valuable service. In Episcopal churches the wardens and vestrymen; in Methodist Episcopal churches the stewards and class leaders; in Presbyterian churches the session, composed of the elders and deacons; in Lutheran churches the consistory; in the large group of churches congregationally governed the deacons and the prudential committee, assist in this work. They are not only ecclesiastical officers whose function it is to rule, but they are also, by virtue of their office, leaders in the organized work of the church. The enterprising pastor often seeks to assign each of these official members to the oversight of some department of the work. Even if he has an assistant to supervise the entire organization, it is well to have a department chief for each branch of the church work. Thus the pastor may wisely request one of his staff of helpers to take special interest in the Sunday-school work; another to look after the interests of the young people; another to study the mid-week service with a view to suggestions of improvement; another to give attention to the benevolent collections, and so forth. It is well if the various church officials, the elders, wardens, deacons, and the rest, can be made to feel that their principal concern should lie not so much with the government of the church as with its labors.

That the church is an organism can scarcely be disputed. Life never exists apart from organization. If the church

is alive something closely akin to what we see in a living body must appear in the relation of its parts and members. This is the truth which is put with such marvellous power in Paul's epistles. But there is a distinction just here which we must learn to make. In a late essay are these words: —

"As the work of the Spirit is organic in the individual, so is it in the Church. The Church is an organic unity. It so organizes its individual members that the Church becomes a co-operative society. The vision of the wheels in the first chapter of the prophecy of Ezekiel may be taken as a vision of the Church, the wheels being the individual members carefully combined as a divine mechanism, and intelligently directed by the living Spirit within. Not simply did the wheels move as he descended among them; they moved together. The idea in the vision may be expressed in one word, as the co-operation of the wheels with each other, and with the living God, to whose power they were so completely submissive, and of which they were so perfectly executive. The reason for the organization of Christian activity thus stated is the divine constitution of Christian life, and of the Christian Church. We are under a spiritual constitution whose supreme aim is the organization of life." [1]

It is here assumed that the church is both an organism and a mechanism. The conceptions are used interchangeably. There is reason, doubtless, for this combination of the two ideas. It expresses a fundamental fact. But if the ideas are combined it is well that they be clearly discriminated, and not amalgamated. The church is an organism, and it is also, to some extent, a mechanism; but the organic fact is deepest, and to this the mechanical process must always adjust itself. Its organization is due to the unconscious and spontaneous action of the spiritual life within; its mechanism is the result of the application of human thought and volition to its processes of work. Mechanism is the child of invention, of contrivance;

[1] Rev. G. R. Leavitt, in *Discussions of the Interdenominational Congress at Cincinnati*, p. 249.

organization is the fruit of that Spirit of Life who divideth to each one severally as he will.

Now it is evident that we must have a certain amount of mechanism in our church work. There must be wheels, and wheels within wheels. The prophet saw this in his vision long ago; that was a prediction which reached far into the future. The mind must work upon this problem, inventing processes, devising methods. The failure to use our minds in this way would result in fanaticism. There is great need of the use of all the wits we possess in meeting the difficulties that confront us, and in adjusting our forces to the work in hand. This is what we see in the manifold activities of the modern church.

Yet there are those who greatly distrust this whole tendency. The multiplication of agencies and methods seems to them a dubious good. Faith in God is giving place, they say, to faith in machinery. In the perfection of methods the need of power is forgotten.

Beyond controversy danger lies in this neighborhood. Yet the true wisdom co-ordinates these tendencies, always keeping the vital energies supreme, and making the mechanism subservient to life. The problem is to comprehend the adaptations which life produces and to shape our methods in accordance with these. Methods we must have; they ought to be such methods as "the law of the spirit of life in Christ Jesus" would naturally evolve; and they who have "the mind of the spirit" ought to be able to devise them. The curse of all ecclesiasticisms has been the swallowing up of life in what men call organization, which is not truly organization, but mechanism. And this is the danger against which, in this day, we must be constantly on our guard. Yet we must not neglect to use the necessary instrumentalities. No matter how numerous are our wheels, if the Spirit of the Living Creature is in them.

The church must be organized for the development of its own life, — that it "may grow up in all things unto him which is the head, even Christ; from whom all the body, fitly framed and knit together through that which

every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love."[1] And it must be organized also for effective ministry to the needs of the community, — needs that are manifold and various and that require many forms of evangelistic and philanthropic activity.

For a clear view of this problem of organization as it presents itself to a laborer in a wide and fruitful field, the little book of Dean Gott, entitled *The Parish Priest in Town* may be usefully studied. The organization of an Anglican parish is here discussed with great particularity, and useful hints may be found for pastors in every church. As to the nature and extent of the work, his testimony is impressive: "The Parish Priest of the town has to lay the Hand of his Lord personally on every man in his crowded, ever-changing streets. The minimum population of a town parish is fixed by the Ecclesiastical Commissioners at 4,000, but this gives only a shadow of the difficulty. I have many streets where no family remains a quarter of a year; in these quarters the population is quadrupled for practical purposes, and the unsettled condition of these people produces a like character of the inner man. To fix the spiritual impression on so volatile a subject needs new resources, of which George Herbert never knew the want. To this ebbing and flowing effect of large wells of life in a town, you must add the lodging houses where many hundreds spend a few weeks or nights, in some of which one thousand men remain a little while as straws in an eddy of the river. And you first begin to 'know what you have to do.' The first thought is that to 'do it' is a sheer impossibility. The second thought is that inspired couplet of St. Paul's, —

> 'By myself I can do nothing.'
> 'Through Christ I can do all things.'

The third thought is that leading genius of man — organization. Was it not Professor Jardine who said, 'The high-

[1] Eph. iv. 16.

est exertion of genius, — the uniting and concentrating effort'? Into this teeming multitude, ever coming and going, diffuse yourself that you may concentrate yourself through an army of church-workers, and unite them with your parishioners and yourself in Christ." [1]

This leader of Christian work counsels the pastor to begin by gathering unofficially about him a few kindred souls, to whom this work of the church will be, as it was to the Master, meat and drink. A few such can be found in every parish; and to confer and commune with them respecting the work to be done, is the wise beginning. The greatness of the task, and its urgency; the desolation and danger of the multitudes that are scattered abroad, as sheep having no shepherd; the call for faithful, heroic, self-denying service, — let the pastor and those that are with him lay the burden of all this on their hearts. It is not for him to make the work seem light to those whom he calls about him. "The self-sacrifice of this active Christianity is only an attraction, never a deterrent; you need not water it down or assure your would-be Church-worker that the task is easy and the difficulty slight. The only helpers this will give you will be a limp and sorry crew, like Falstaff's recruits. God's orders to Gideon in the selection of his first army was an inspiration for all time: 'Whosoever is fearful and afraid, let him return, and depart early.' Lay this to heart as a principle of your work in this and other matters. True men and women love trouble; they believe in difficulty, for it calls out their God-given qualities and prays for them to the Almighty. In work they know that they increase their talents by use; and in the armies of heaven as well as of earth, the post of danger is the post of honor." [2]

Among the organizations named and described by this parish leader are his *Sunday-school*, which he divides into three departments: the Infants, the Middle School, and the Communicants, with each of which the pastor is closely identified; his *District visitors*, respecting whom he gives careful instruction, each of whom is to keep

[1] *The Parish Priest in Town*, pp. 38, 39. [2] *Ibid.* p. 42.

a strict roll of all her families, and to report to her curate-in-charge the names of any whom he ought to visit; and all of whom are to meet once a month for prayer and consultation with the minister; his *Penny Bank*, — a department of his day-school and Sunday-school, officered by wise men and educating the young in honest thrift; his *Singing Class*, to the care of which he can assign some who would not otherwise be church-workers; his *Athletic Clubs*, under the direction of sound-hearted young men, into which men and boys may be gathered for wholesome exercise; his *Girls' Friendly Society*, and his *Young Men's Friendly Society*, and his *Church of England Temperance Society*. For the management of these various organizations, the services of many church-members will be required; and the task of the pastor is to get the right men and women for each of these places, and to keep them steadily and enthusiastically about their work. In addition to this he provides also for the opening of Mission Chapels in neglected districts and for outdoor preaching. It is a large conception of the work of the parish which is thus brought before us; and it is one, as we shall see, which underlies the activity of the church at the present day.

The chapters which follow will be devoted to the subsidiary organizations now existing in most working churches. These methods of work are now very numerous; in the development of the life of the church its functions have been highly specialized. Perhaps the differentiation of ecclesiastical tissue has gone quite as far as is wholesome; we may be suffering, in some quarters, from a surfeit of societies. It is not likely that all of them will be mentioned in the pages which follow, but an effort will be made to bring under consideration those which are most important.

CHAPTER IX

THE SUNDAY SCHOOL

ONE of the most important departments of the modern church is the Sunday-school. In most of the excellent treatises on practical theology to which reference has been made in the preceding pages, the Sunday-school is virtually an unknown quantity. The learned and admirable Van Oosterzee, in his monumental work, devotes barely half a page to the consideration of this institution. The later Scotch writers on pastoral theology dispose of the whole subject with a mere allusion. The Sunday-school does not seem to them to constitute any essential part of the Christian pastor's care. In the more recent year books of the churches of Scotland we find evidence that the Sunday-school interest is receiving careful attention. The general assembly of the Kirk gives a large place in its business arrangements to the Sunday-school reports; and the Free Church is not behind in its devotion to this cause. In many of the presbyteries, Sabbath-school unions have been formed to quicken and stimulate the interest of the church in the spiritual care of the young. Schools have in many cases been carefully graded, well-matured schemes of Sunday-school lessons have been prepared and published, and many practical teachers of eminence are devoting their time and thought to the development of this work. It is evident that the next volume of pastoral theology published in Scotland will need to take account of the Sunday-school as one of the departments of church work.

Henry Clay Trumbull, in his lectures on the Sunday-school, traces this institution to the Jewish Synagogue,

and follows its history through seventeen centuries of varying progress from the time of the rabbins to the time of Wesley. But the modern institution known by this name originated in Gloucester, England, in 1780. Robert Raikes, the founder of the first Sunday-school, was not a clergyman, but an active man of business, the editor and proprietor of the "Gloucester Journal." Perhaps his philanthropic efforts at prison reform had convinced him of the need of beginning with the children. In the month of July, 1780, he gathered into the rooms of a private house in a manufacturing quarter of that city a number of the poorer children of the neighborhood for instruction in reading and in the elementary truths of religion. "The children were to go soon after ten in the morning, and stay till twelve. They were then to go home and stay till one, and after reading a lesson they were to be conducted to church. After church they were to be employed in repeating the catechism till half-past five, and then to be dismissed with the injunction to go home without making a noise, and by no means to play in the street." The teachers of this Sunday-school were four women, employed by Raikes and paid at the rate of a shilling a day. From this humble beginning has grown the modern Sunday-school work.

"The school on Sunday," says Bishop Vincent, "by which little children of the neglected English populations were, one hundred years ago, taught lessons in spelling, reading, and religious truth, has come to be a great and powerful factor in our social and Christian life. A measure of this success must be attributed to other ideas than those embraced by Robert Raikes and his co-workers. The school on Sunday in America at the present time is a very different institution from that opened and sustained by the Gloucester printer in 1780. It is more comprehensive, and contains elements not dreamed of in the scheme of Mr. Raikes. It retains the name and also the domestic missionary feature of the Gloucester movement, but this feature is only a small part of the modern American Sunday-school. The tiny stream of laic, out-of-church,

humanitarian effort that trickled from the humble fountain in Gloucester soon joined the swollen and rushing flood that had broken loose from fountains of Christian and churchly philanthropy in Oxford, nearly half a century before Raikes and his assistants began their work. The latter effort was in behalf of neglected children. The Oxford brotherhood did also teach children in street and private dwelling, but they labored as well in behalf of men and women in hospitals, prisons, and wretched homes; in behalf of tempted and doubting and godless young men in Oxford University; in behalf of all classes and all ages everywhere; and the key-note of all their work was Bible study and holy living. The Oxford idea was broader, more comprehensive, more radical, as it was earlier by nearly fifty years than the Gloucester idea. Both, however, developed a form of social, hand-to-hand, church effort, to the end that children, and youth, and adults of all grades of society might know the truth and live for God; and thus both Oxford and Gloucester unite in the best Sunday-school thought of the present day. Those who study the institution have discovered earlier and similar endeavors in the same direction, and it is not difficult to trace all the essentials of the best modern Sunday-school work to apostolic and pre-Christian times. Whatever relations the Sunday-school may have sustained to the church in the days of Charles Borromeo in Italy, of Robert Raikes in England, of Francis Asbury or Isabella Graham in America, it is a most gratifying fact that to-day it is, especially in America, duly recognized as, in some very significant sense, a part of the church. It is held in buildings provided by the church; sustained by funds collected, in one way or another, from the supporters of the church; organized and officered under the supervision and subject to at least the veto of the church; taught by members of the church; preached about, prayed for, and in many cases reviewed and catechised by the pastor of the church; supplying from its ranks a large proportion of the new converts, ministers, and missionaries of the church; building up by its patronage immense publishing interests, and con-

tributing to the large benevolences which are controlled and directed by the church." [1]

The Sunday-school was, at the beginning, an institution separate from the church, and until recently, it has been inclined in many places to maintain its independence of the church; but in later years it has become evident that this separation could not continue. Nearly all the churches have adopted the Sunday-school as a constituent part of the church. The relation of the Sunday-school to the church is well set forth by Bishop Vincent in the passage following: —

"There must be one and not two institutions, and that one institution must be the church. And the church must make her power — a power of grace rather than of government — felt in all that concerns the school. The pastor must be recognized as the highest officer of the school, relieved indeed from the responsibility for details of administration, but present, as pastor, whenever possible; sustaining it, and identifying himself with it, and not merely patronizing it with an air of superiority and condescension. The superintendent and all other officers should perform their duties in the interest of the church, and no thought of rivalry, as between two institutions, should ever be allowed to enter the mind of a child in the school. The teachers should be members of the church. They should, at the time of their appointment, be publicly installed or otherwise officially recognized before the whole congregation. They should be thoroughly trained in the doctrines and usages of the church they represent, and seek to promote an acquaintance with and loyalty to the church on the part of their pupils." [2]

A few years ago many of the Sunday-schools in the cities of the United States held two sessions, one at nine o'clock in the morning, and the other at two o'clock in the afternoon. Officers, teachers, and scholars were the same at both sessions. The morning session was devoted mainly to the study of the lesson; the afternoon to more general exercises. This double session is now generally

[1] *Parish Problems*, pp. 361, 362. [2] *Ibid.* p. 364.

abandoned. It would be difficult to secure the attendance of the same school twice every Sunday, and experience has proved that it is far better to concentrate the effort of the school upon a single service. At what hour the session should be held is a question not easily answered. In some churches the morning hour is best; in others the school may fitly follow the forenoon service; in others still a separate session in the afternoon is undoubtedly preferable. The morning session has its advantage in the freshness with which pupils and teachers come to the work; one of its chief disadvantages is the difficulty of securing the attendance of adults. The parents of the children are busy in the early morning with household cares, and the young men are not given to early rising on Sunday morning. Many of the children are accustomed to go directly home after the Sunday-school session, and few children are seen in the morning service.

When the school meets immediately after the morning service many of the adults can be induced to remain and take part in the Bible study. The children, also, are more apt to attend the morning service.

The disadvantage of connecting the two services, whether the Sunday-school precede or follow the preaching service, is the weariness caused by the double session; yet it is easy to overstate this disadvantage. A brief intermission may refresh those who pass from the one service to the other, and the two hours and a half of varied and spirited exercises are certainly much less fatiguing than the three hours' school session to which most of the children are daily accustomed. And it is greatly to be desired both that the adults should attend the Sunday-school, and that the children should be present at the morning service of the church. It is to be feared that in many modern churches the attendance of children is rapidly diminishing. The number of children visible in most American congregations is very small. The children are at Sunday-school in the morning, but they never attend any other religious service. The habit of church attendance is not formed; the time never comes when they are ready to begin; as

soon as they deem themselves too old to attend Sunday-school, they are wholly outside of all religious influence. Any adjustment of the Sunday-school session which would help to retain the children in the church is greatly to be preferred.

For the Sunday-school itself it is probable that the afternoon hour is most favorable. There is time enough, and the separation of the school from the other services lends to it dignity and importance. But, considering the interests of the church, and the future welfare of the children, it is probable that the best hour for the school is that which follows the morning service.

The officers of the Sunday-school should be chosen by the church, although the privilege of nomination may well be left to the teachers of the school. Every Sunday-school needs one superintendent, from one to three assistant superintendents, a secretary, a treasurer, and a librarian. The superintendent ought to be a man of good organizing ability, with sound judgment and abundant enthusiasm. The most important part of his work is the selection of teachers, for the success of the school depends almost wholly upon the ability of these teachers to attract and hold the pupils committed to their care. Here will always be found the pivotal point of the Sunday-school work. Interesting general exercises, spirited singing, a good library are all attractive, but nothing will compensate for the lack of a tactful, resourceful, faithful teacher. There is no other work within the reach of the members of the church of more vital importance than this. To gather a little group of boys or girls and hold their attention, week by week, to the great themes of religion is a task which an angel might covet. No culture can be too fine, no mental equipment too perfect for such a task, since it is only the best educated minds who can make the profoundest truths simple and interesting. It will be found that the Sunday-school teachers whose general knowledge of the subjects they are teaching is already the broadest are those who will spend the most time, week by week, in the preparation of their lessons.

Because they are now so well informed they know the value and importance of fresh study. The teacher who knows the least is apt to be the one who feels the least need of diligent preparation to meet his class.

The intellectual equipment of the teacher is not, however, all that he needs. He is the instructor of these pupils, but he is also their pastor, the undershepherd by whom they are to be led into the green pastures and beside the still waters. The one thing needful is that he should win the love of these young people. It is well for him to remember that there is only one way to win love, — the way by which the divine Master won the hearts of his disciples: "We love him because he first loved us." No man or woman to whom a genuine affection for boys and girls is not possible ought to undertake the work of a Sunday-school teacher. And this affection must find constant expression in many practical ways. The teacher will know his pupils in their homes, and will often have them in his own home; he will keep a record of their birthdays and remember each with a kind note or some slight token of remembrance; he will keep himself informed respecting their school work, their companions, their occupations out of school; he will encourage them to confide in him, and suffer him to be their counsellor and friend. Such a Sunday-school teacher supplements in a most effective way the work of the wise parent, and supplies in many cases the lack of parental wisdom. It scarcely needs to be said that he will take good care never to come between the parent and the child, but always to reinforce parental authority, and emphasize the honor which is the parent's due.

There is never any difficulty about maintaining the numbers and the interest of Sunday-schools whose teachers are of this character. The classes of such teachers never dwindle; if some pupils are removed by migration or death, their places are quickly filled; boys and girls are as sure to find teachers of this quality as bees are to find sweet clover. The great task of the superintendent is therefore to secure, for all his classes, teachers of this kind, —

intelligent, studious, apt to teach, and, above all, with a genius for friendship, and a power of binding young hearts to themselves with the cords of a lifelong affection. Such teachers are not so plenty as they might be; it is to be feared that the superintendent will often be compelled to accept some who do not answer all these requirements. But it is well for him to know what he wants, and to hold steadily before the eyes of all his teachers this high ideal. If he knows how to kindle in their hearts the love which is the fulfilling of all holy law, he possesses the one supreme qualification of the perfect superintendent.

If he can sing well he possesses another. It is not essential that the superintendent should be a singer; he may find some one who can perform this service for him; but if the gift of musical leadership does belong to him he can make excellent use of it. The singing of the Sunday-school ought to be an inspiring and elevating exercise. To this end the words and the tunes sung must be poetry and music, not sentimental doggerel and rhythmical ding-dong. The kind of trash which the children in many Sunday-schools are condemned to sing can have no wholesome effect upon their minds or their hearts. The effusive silliness of the verses is often repulsive to the mind of an intelligent child, and the manner in which words which represent great thoughts, and which should always be reverently uttered, are caught up, and tossed into the air, and pitched about in the shuttlecock and battledore movement of these fantastic Sunday-school hymns, is enough to make fools laugh and the judicious grieve. Yet so long have our Sunday-schools been fed on this kind of musical provender that it is difficult to introduce anything of a higher nature. The boy who has been reading penny-dreadfuls for a few years is not interested in good books.

Still more difficult is it to find leaders of Sunday-school music who will try to teach the children the more dignified hymns. Yet when a leader of intelligence and enthusiasm for good words and good music takes up this

task with a hearty good-will, the school will learn the nobler songs and will sing them with spirit. It is worth something to be able to teach two or three hundred boys and girls to sing Caswall's "When morning gilds the skies," to Barnby's beautiful setting, or Bonar's "Upward when the stars are burning," to Calkin's lovely melody, or Miss Procter's "The shadows of the evening hours," to Hiles's noble tune "St. Leonard." These words a child may be exhorted to heed and ponder and remember; their beauty will steal into his heart, and abide there; and it will always be linked with music that can never grow stale or old.

All the general services of the Sunday-school ought to be spirited and hearty, but they should also be dignified. Bishop Vincent rightly protests against calling them preliminary services: they are worship, he insists, and the spirit of worship ought to pervade them all. The singing, the responsive reading, the prayers in concert should be full of genuine praise and devotion. Nor should disorder or levity be tolerated by the superintendent during these services. It is sometimes supposed that inattention and irreverence are unavoidable concomitants of Sunday-school exercises; that the same pupils who on the week-days are quiet and decorous in the presence of their teachers, must be allowed on Sundays, in the house of God, to behave like heathen. It is not possible, it is sometimes said, to enforce upon children in the Sunday-schools the discipline of the day schools; if they are disposed to be turbulent and disrespectful we must simply endure it. All this is a grave mistake. The one thing that should not be tolerated in a Sunday-school is disorder. Nor is there any difficulty in the case. A superintendent who demands it can secure it. There are mission schools, drawn from the slums, in which the children's behavior in the hour of worship leaves nothing to be desired; and this has been secured without any approach to coercion, by simply enforcing upon the minds of the children the truth that worship is a sacred thing, and that irreverence is an abomination. Children can understand this, and the rudest of

them can be made to respect the sacred exercise. Misbehavior in the Sunday-school is sometimes tolerated because superintendents fear that by the enforcement of order they will drive children from the school. It is better, they say, that the children should come, even if they do misbehave; they may get some good out of the service; we must not drive them into the street. But this is sophistry. It is far better that the children should be in the street than that they should be behaving riotously in the Lord's house. The lesson of irreverence, of disrespect for sacred places and sacred services which many of them are learning in the Sunday-school, is one of the worst lessons they could learn. It is doubtful whether any influence exerted upon them by rude companions outside could be more injurious than the formation of this habit. A Sunday-school of one hundred members in which reverence and decorum are secured, is likely to do far more good than a Sunday-school of two hundred members in which the superintendent is constantly begging for silence, and in which the voice of prayer is heard with difficulty because of the whispering and tittering of the pupils.

This is no plea for a stupid and formal Sunday-school service, — it ought to be as bright and cheery as a June day; and when the conversational and teaching period arrives, there is plenty of room for the natural vivacity of children, which no wise teacher will try to repress. But in the public worship of the school, and in all the exercises in which the superintendent is leading, reverence and respect should be insisted on.

The usefulness of the Sunday-school may be greatly increased by the provision of proper rooms for its exercises. The importance of separating the primary department from the rest of the school has long been recognized; the exercises adapted to the youngest children are such as cannot well be carried forward in a room where classes are studying the lesson together. But the modern Sunday-school building undertakes to give, so far as possible, to each class the same seclusion; and the opportunity of the teacher is greatly enlarged by this device. One teacher

can more easily instruct a class of twenty or thirty pupils in a small class-room than a class of four or five when the groups are huddled together within the same enclosure. A great economy of teaching force is thus secured; and since the one difficult thing is the supply of proper teachers, this arrangement is highly serviceable to the interests of the school. The school should be brought together for the opening and closing exercises, but the classes may then be permitted to retire to their rooms for the study of the lesson. Maps, blackboards, diagrams, and the like can there be introduced in class work; and if the teacher wishes to have a serious word with the class, or a few moments of prayer with them, the pupils are neither embarrassed nor distracted by the observation of others.

The question concerning the subjects to be taught in the Sunday-school has attracted much attention of late. There can be no doubt that the Bible must be the central, if not the sole subject of Sunday-school study. Various substitutes for it have been sought in the schools of some of the churches which claim to be progressive, but it is doubtful whether any of them have proved to be satisfactory. To one school belonging to an Ethical Society the Bible was restored, after a period of banishment, and the pupils were told that it had been brought back because it was, above all other books in the world, the book of conduct; that the main interest of the book was in righteousness; and that, therefore, although the standards of conduct followed by its characters were not always perfect, the study of it must be of the highest value to any man who wished to know how to live.

There is not, however, much question among modern Protestant Christians as to the place which the Bible should occupy in Sunday-school instruction. But there is some difference of opinion as to the way in which the Bible should be taught. A large proportion of the Evangelical Christians of the United States and the United Kingdom have been studying, for many years, the International Series of Lessons, prepared by a committee in which several denominations are represented. By this

scheme it is proposed that the entire Bible shall be covered about once in seven years, Old Testament and New Testament lessons alternating. In the preparation of lesson helps and commentaries much money has been invested, and a vast literature has been created; the forms and appliances of intelligent study have been greatly multiplied. The study of the same lesson in all the schools of a town or city gives an opportunity for union meetings of teachers, and strengthens, to some extent, the bonds of Christian fellowship. All these are gains, and it may be that they are important enough to outweigh all the losses which the system involves. Of these the chief is the desultory and disconnected character of the course. The classes that go skipping back and forth from the Old Testament to the New, and ranging up and down the centuries with no sense of the historic continuity of the events with which they are dealing, are liable to find themselves in a state of intellectual confusion with respect to Biblical matters out of which it is not easy to extricate them. Teachers of general history in the high schools have great trouble in disentangling the ideas of Sunday-school pupils with respect to the events of Old Testament history. It is probable that the worthy gentlemen who prepare these courses are not altogether clear in their own minds as to the genetic relations of that history. Perhaps it is not possible, in the present condition of Biblical science, to arrange a satisfactory programme for the study of the history of Israel. In that case it would be better to abandon the attempt to cover the entire Old Testament with this scheme of study, and be content with the selection of typical events and characters.

Another serious objection to the International Lessons is in the fact that the school adopting them is likely to be hindered from undertaking the gradation of its pupils, and the prosecution of a systematic course of study. It would seem that the Sunday-school ought to offer to all those who attend upon its instruction the chance of accomplishing some definite thing. When a boy has been a member of a Sunday-school for ten or fifteen years, he ought to

have something to show for it. He ought not to be compelled to say that he has been present Sunday after Sunday, going through the routine of Bible study, and receiving more or less of good impressions, but that he does not know what he has studied or what he has learned. He ought to have some reason for believing that he has been making progress; that in this study, as in every other, he has been rising from the primary to the higher grades, — leaving the rudiments behind and going on toward perfection of knowledge. If every Sunday-school were graded in such a manner that each grade should be studying some definite part of the Bible, with the expectation of being advanced to the grade next higher when it had completed this study, an incentive which is now lacking would be offered to intelligent pupils. Thus the primary grade should be confined to the simplest record of the Life of Christ; the first intermediate grade might complete the story of his life, getting a clear and connected notion of the order in which the events follow each other; the second intermediate grade might take up his teachings, including his parables and his discourses; the third might study the planting and training of the Apostolic Church; the fourth, the epistles; the fifth, some outline of Old Testament history and biography, and the sixth the prophecies and the Psalms. This arrangement is a mere suggestion; objections to it could, no doubt, be pointed out, and a wiser course selected; it is only given as an illustration of what might be attempted in the way of systematic study. Many pupils would, of course, do their work very imperfectly; but the faithful teacher would try to secure the performance of it by all the pupils, and those who have some intellectual seriousness would have the satisfaction of knowing that they had accomplished it. It would not be wise for the teachers to remain, as in the day schools, year after year in the same grades, receiving new pupils from time to time and sending them forward when the work was finished; it would be far better for the teacher to begin with the class in the first intermediate grade and go on with the class through the course; and the ques-

tion of promotion should be largely left to the decision of the teacher. The personal friendship of teacher and pupil is of far more consequence than the character of the instruction; and while something might be gained in the expertness of teaching by having the teachers remain, as in the day schools, in the same grade, far more would be lost in the way of personal influence.

Such a scheme could be introduced only with great difficulty and at considerable expense by a single school; for it would involve an elaborate arrangement of lessons, and much expense in the publication of them. But if a number of schools should unite in the plan the literature could be printed without much difficulty. A beginning has been made in this direction by one organization; and inductive studies in the Life of Christ, the History of the Apostolic Church, and the Old Testament History have been provided. But the studies need to be more carefully subdivided, and a clear division established between different grades, with the lines of promotion open from the one grade to the other.

Connected with the ordinary Sunday-school organization it would be well to have a Senior Department, into which young men and women should pass on completing the lower course, and which in its methods of instruction should have the same relation to the Sunday-school that the college has to the grammar school. One reason why the young men and women so generally disappear from the Sunday-school as they approach maturity, is that the Sunday-school is, traditionally and by the terms of our common speech concerning it, a child's affair. That character has been fastened upon it, and it is impossible to change the impression. The attempt has been made to counteract this idea by calling it a "Bible School"; but the device has not been successful. It is true that we have "Bible Classes" connected with the Sunday-school, but they are still part of the Sunday-school, and the badge of puerility somehow attaches to them. The suggestion of Bishop Vincent that a separate department be formed, to be called "The Assembly" or "The Institute," in which the young

men and women should be grouped for work of a somewhat different order from that of the Sunday-school is well worth considering. "The High School Department," might be an appropriate name. Into this, young people of sixteen years of age and over should be admitted on their completion of the work in the lower grades. "Lectures and outlines," says Bishop Vincent, "should take the place of mere drills; individual statements by teachers and pupils, instead of simultaneous responses. A higher class of music may be rendered, doctrinal discussions conducted, responsive readings introduced, and the methods of the College rather than those of the primary or intermediate school should control the hour."[1]

Much depends on a name, — the adoption of some such title as has been suggested would go far to disarm the dislike of heady adolescence to the Sunday-school. It might not be necessary to separate this "Assembly," or "Institute" from the rest of the school; the young men and women might be willing to meet with the rest for some portion of the opening worship, if they could then go away into a room by themselves and prosecute their studies in their own way.

Such a group of students should have its own organization, with president, secretary, and executive committee; it might hold social meetings from time to time; it might undertake certain philanthropic or missionary enterprises. "Its existence being guaranteed," says Bishop Vincent, "it becomes the meeting point for the younger and older people of the church. It remains with them as an incentive. It gains a firm grip upon the young people, and prevents their early escape from the juvenile and too often puerile influences of the so-called Sunday-school."[2]

The need of some such device as this to check the hegira of the young men and women from our Sunday-schools and from our churches will not be disputed by any intelligent pastor. Whether this is the best method that can be devised, we need not dispute; the sugges-

[1] *The Modern Sunday School*, p. 224, *seq.*
[2] *Op. cit.*

tion will have served its purpose if it leads to something better.

Bishop Vincent assumes that the Assembly thus constituted will study the ordinary Sunday-school lesson. Here, however, it is impossible to follow him, for we have already provided for a graded school in which there is to be no uniform lesson. This Assembly should have wide range in its course of study. It may take up the history of the church, following the Apostolic period; it may study the history of doctrine; it may study Christian biography, Missions, reforms as promoted by the Gospel, any subject which is vitally related to the progress of the Kingdom of God, and which the leader can make intelligible and fruitful. Here doubtless we come upon the *crux* of the whole experiment. How to find your leader — this is the difficulty. Yet it ought not to be impossible to secure, in many congregations, a man or a woman to whom a task of this nature would not be impossible, — who could succeed in organizing and directing the work of an assembly of young people in such a way as to make it in the highest degree stimulating and profitable to all its members. It would be important that the co-operation of the members themselves should be enlisted; subjects should be assigned at every session for investigation and report at subsequent sessions; and freedom of inquiry should be encouraged.

It has become evident to many careful observers that some important changes must be made in the Sunday-school administration, in order that the boys and girls, from the ages of fourteen or fifteen upward, may be kept in the school. The great majority of these drop out of it just at the time when they most need its invigorating and restraining influences. Is not the failure of the school to appeal to their higher intelligence and their self-respect responsible for this, at least in part? Would not such an arrangement as Bishop Vincent has outlined help to hold many of them in the places where sanctifying influences might reach them, and to lead them, in due season, into the active fellowship of the church?

There is reason to fear that one cause of the somewhat diminished influence of the Sunday-school may be found in the uncertain handling of the Bible to which recent criticism has given rise. The faith of many in the inerrancy of the Scriptures has been shaken; they may know but little of what the critics have proven, but they know, in a general way, that the scholars of this generation do not use the language respecting the Sacred Book to which, from their childhood, they have been accustomed. And many of them have shrunk from informing themselves, feeling that the admission of such an inquiry to their own minds involves a kind of disloyalty. It is not too much to say that the majority of Sunday-school teachers are uncertain as to what they should say about the Bible. If their views are challenged they are likely to re-affirm with some heat the old theories, because they know not what else to affirm. Now it is manifest that teaching of this nature cannot be effective. The first thing that the teacher of the Bible needs to do is to get a clear notion of what the Bible is. And it should not be feared that the truth about the Bible is going to do any harm. That a considerable modification must be made in the theories of inspiration and revelation which were current fifty years ago is not to be denied; and the sooner Sunday-school teachers adjust themselves to the facts of the case, the better it will be for them and for all concerned. The words of the pastor of an English Congregational church, uttered in a recent newspaper discussion, are words of wisdom: —

"Are the teachers to go on repeating ideas which the progress of scientific research and Biblical criticism have rendered untenable, or are they to have their instructions in the light of the new knowledge acquired in our own generation? The former course can only end in disaster to the faith of the children. The latter, as the honest and straightforward course, will have, I believe, only happy results. There are those who would banish Genesis from the Sunday-school. But it is just on subjects connected with the Genesis records that the faith of young people will be

soonest and most sorely tried when they mingle with the world. It is in Genesis also that some of the most beautiful, suggestive, and attractive stories for children are contained. Great will be the loss to the Sunday-school that displaces Genesis. Nor do I fear that any damage would be caused, I think rather great good would accrue, by a faithful and honest interpretation of these sublimely simple records. Let the teacher of boys from ten to fourteen years of age go over the first chapter of Genesis, and give side by side with it the geological story of Creation; let him show that the earth has been made to tell its own story of how it was built up; let him also show that Genesis has much to tell on the spiritual side of things of which the rocks say nothing, and I believe he will make the old record live anew to his charges, and will put into their minds and hearts ideas by which infidelity will be rendered powerless. In the same way let the story of the Temptation and the Fall be honestly interpreted. Let the children know that the serpent was not a literal serpent; that the whole record is parabolic and full of intense interest, — a mirror, indeed, of every child's and of every man's experience when he falls into temptation. The treatment of these records in the light of modern knowledge would, I believe, imbue young minds with a deepened sense of the preciousness and never-fading interest of the Bible; and the impressions received in the Sunday-school would not have to be revised in the presence of the sceptic, but would victoriously withstand his assaults."

Indeed it is evident that the Sunday-school is the very place where our children ought to be receiving instruction, not only out of the Bible but concerning the Bible, which would equip them to resist the attacks of a blatant infidelity. Instead of this it is to be feared that the Sunday-school, in most cases, is giving them ideas about the Bible which cannot be defended, and is leaving them in an intellectual position in which they are sure to find, whenever they are led to examine the whole question for themselves, that they have been either ignorantly or insincerely dealt with. It is a grave responsibility which the Sunday-school

teacher takes, who sends his pupils out into the world with such a mental outfit as this.

The Home Department of the Sunday-school is an institution which has proved its usefulness in some American churches. The plan involves the enlistment of those individuals and families that are unable to attend the regular sessions of the Sunday-school in the systematic and consecutive study of the Bible, in connection with the Sunday-school. A superintendent of the Home Department is appointed, several visitors are chosen, and the congregation is canvassed, soliciting the signatures of those who are willing to engage in this study, and leaving with them the lesson-helps for the month, with blank reports on which they may credit themselves with the weekly study of the Sunday-school lesson. These reports are collected quarterly, and new supplies of the lesson helps are left by the visitors. Monthly meetings of the members of this department, for the review of the lesson, are also held at the residences of the members. Considerable interest in Bible study has been awakened by this method; and it results not seldom in bringing recruits into the Bible classes connected with the Sunday-school. Those who have undertaken the study by themselves have often found the need of assistance, and they wish to avail themselves of the light which is always thrown upon the study by the conversations and discussions of a class.

Here, again, much depends upon the services of a competent and faithful superintendent. One who has both tact and patience can succeed in securing the co-operation of many in this work. But without great thoroughness and perseverance the interest is not likely to be maintained.

CHAPTER X

THE MIDWEEK SERVICE

Most of the Roman Catholic and Episcopal churches provide for certain week-day services. In the cathedrals and in some of the larger churches morning and evening prayer is offered every day in the year, and the fasts and festival days of the Christian year are also observed. Worshippers have thus an opportunity of meeting in the sacred place at stated times during the week for prayer and praise. The attendance upon these week-day services is often very small; but no one who has been in the habit of attending them can doubt that they are highly valued by the faithful few who avail themselves of the opportunity.

Few Protestant churches, except those of the Episcopal communion, undertake to sustain daily public worship, but some kind of midweek service is maintained by most of the American churches called Evangelical. These services are sometimes drearily perfunctory, and sometimes sentimentally effusive, and there are those who counsel their abandonment. There is no necessity, however, that they should be formal and frigid; and no necessity that they should be emotionally extravagant: it is the pastor's business to see that they are not. When they are what they ought to be, they serve an important purpose in the life of the church. The type to which they ought to conform is that of a free and informal conference of the members upon the life of the Christian and the work of the church. The demand is not supplied by a lecture from the pastor; what is wanted is that the people themselves should be trained to think and to express their thoughts on the great themes of the spiritual life. It is well, also, to connect with these devotional meetings consultations about the various charitable

enterprises of the church, so that prayer and study may bear fruit in service, and so that work may be informed by study and consecrated by prayer. There is no need to search history for a warrant for such services; it is possible that nothing closely resembling the best prayer-meeting of the present day can be found in the apostolic churches or in the church of the Middle Ages. It may well be that social conditions in the earlier days did not warrant this kind of conference. If existing social conditions warrant it and call for it, that is enough. It is to be hoped that we may learn to use many instrumentalities that the early Fathers never dreamed of. The life of the church may be left to develop the forms which are most serviceable.

The early prayer-meetings in the Evangelical churches of America were simply meetings for prayer. The minister generally presided, and sometimes read and expounded a portion of Scripture; one or two hymns were sung, and then those laymen offered prayer, and those only, who were called on by the minister. Meetings substantially of this type have largely prevailed in the Presbyterian church, and sometimes they have been full of the spirit of devotion. "Of the prayer-meeting proper," says Dr. Blaikie, "we have had more characteristic samples among us of late years in connection with the revival of religion. Such meetings are really for prayer; many Christian friends take part and the prayers are like arrows from the bow of the mighty, jets of petition darting up to heaven. Intercession is a prominent and very blessed feature of such meetings, as it ought to be of all prayer-meetings. Intercession revives and expands the heart, and tends to deepen the spirit out of which it springs. It is a favored congregation that can keep up such a meeting, leaving to the minister the duty of simply guiding the proceedings and drawing out the gifts and graces of his people."[1] And yet there is probably much truth in these words from the same page of the same book: "In many cases the true conception of a prayer-meeting has not been realized. The meeting so described is gen-

[1] *The Work of the Ministry*, p. 210.

erally little else than a diluted edition of a pulpit service. It may be doubted whether the meeting, as it is often conducted, has in it the elements of permanent vigor. It is a kind of cross between the college lecture, the prayer-meeting proper and the pulpit service — without what is most valuable in any. It is better, if possible, to keep these separate and let each possess its characteristic features." [1]

In the non-Episcopal churches of America at the present time, the "conference" has largely supplanted the prayer in these services. There is far more of speaking than of praying. In the Methodist churches, generally, this speaking takes the form of personal "testimony." The speaker undertakes to give some brief account of his own religious experience, — of the gains and losses, the victories and defeats of his personal life. Such a recital, if modestly and honestly made, by persons who are living serious lives, might often have great value; but it is greatly to be feared that those whose lives are most serious are least inclined to give absolutely truthful reports of their own spiritual states; and of that which is most intimate and most vital, it is hardly possible to tell the story. The danger is that "experience meetings" will degenerate into a recital of well-worn phrases which represent no real facts of the inner life. The mischief of such insincerity must be very great. When one who has scarcely thought of spiritual things during the week — his mind having been wholly absorbed in the pleasures and strifes of the world — goes into the weekly meeting and fluently expresses his deep interest in the great things of the Kingdom, and testifies that he is making steady progress in the religious life, the injury to his own character must be deep, and the effect upon the minds of those who know him well, most unhappy. To this insincerity the cut-and-dried experience-meeting affords a strong temptation. Every one is expected to give some account of his own spiritual condition, and no one likes to give a discouraging report. It is too easy to assume a virtue

[1] *Ibid.*, p. 210.

which one does not possess, and to avow an interest which is optative rather than actual.

On the other hand, the speaking in many of the other prayer-meeting conferences largely takes the form of discussion, sometimes of debate, and the pure intellectuality of the performance affords little nutriment to the spiritual affections. We find the speakers wrestling with subjects to which they have not given much attention, and on which they are not prepared to throw a great deal of light, and the net result of the conference is intellectual confusion rather than spiritual refreshment. How to escape cant and insincerity on the one side, and the dry bones of theological or philosophical argument on the other, is the problem of the conduct of the modern prayer-meeting.

To begin with, it may be said that nothing is more to be desired than that the modern American prayer-meeting should recover something of the character which it has lost as a meeting for prayer. It is quite true that public prayer, like every kind of public utterance, may become insincere and formal; and as such it is more abominable than any other kind of speech. On the other hand, it is the highest form of expression of which the human mind is capable; and its exercise may well be cultivated in the assemblies of the saints. The sincere outpouring of an honest soul before God, in confession, supplication, intercession, communion, should, in the very nature of the case, have more inspiration in it for those who join in the prayer than any other possible communication between human minds. Such an act of prayer brings man at once into fellowship with his Father above him and with his brother by his side; it expresses the heart of both the great commandments of the law.

The utility and even the propriety of social prayer are often questioned. What our Lord says in the sixth chapter of Matthew about the hypocrites who pray in the synagogues and on the corners of the streets is quoted in support of the position that we ought not to pray in public. But when these words of his are compared with his other

commands, and with his own example, it becomes evident that it is not social prayer, but ostentatious praying that he is condemning. It is upon those who pray in the public places "that they may be seen of men" that he is visiting his censure. "They receive their reward," he says. They are seen of men. They get all that they are praying for. Their real prayer is not addressed to God in heaven but to men standing by. Its burden is: "Look at me. See how devoted I am. Listen to the sonorous solemnity of my tones and the well-feigned fervor of my utterances." And men do look and listen, and the hypocrite gets his reward. From such a horrible profanation of prayer our Lord bids his disciples to flee. If you are tempted to any such display of yourself, then hasten to the inner chamber, and shut the door, and pray to your Father in secret. The spirit of humility rather than the spirit of ostentation is the spirit of prayer. You must keep yourself out of sight when you pray. If you cannot do that when you pray in public, do not pray in public. If you cannot pray in a social meeting without thinking all the while of the figure you are making, then by no means pray in a social meeting. But if you can forget yourself in your identification with your fellows, if your sympathy with man and your fellowship with God, rather than your own egotism, can find expression in your prayers, then the act of social prayer is the highest act you can perform. When you have thus merged your own personality in the large benevolence of your wishes, you have, in effect, obeyed the command which bids you keep yourself out of sight when you pray.

It is a singular misconception which leads men to question the propriety of social prayer. What are the words of the model that our Lord gives us in the same conversation? "*Our* Father which art in heaven." The whole prayer is in the plural number. Its primary use must be social. It is not adapted to the use of a solitary worshipper. One man alone can no more rightly pray that prayer than one violin alone can play Beethoven's Ninth Symphony. As no man could be a Christian alone, or go to heaven

alone, so no man can be always solitary in this greatest of all the exercises of human speech. There are uses, indeed, for private prayer, and times when we should literally enter into the inner chamber and shut the door; but the highest form of prayer is social and not solitary. Even in the secret place we must perfectly identify ourselves with our fellows, else there is no meaning in our petitions. The kind of prayer that isolates a man from his kind brings no blessing. There is absolutely no spiritual good that we ask for that can be ours to have and hold; if we receive any gift it is that we may minister the same one to another as good stewards of the manifold gifts of God. And since this is so, it is manifest that when two or three are gathered together, and the social bond is clearly emphasized, we ought to find the spirit of true prayer more evidently present. "*Our* Father," we say, and the meaning of brotherhood becomes more clear; and as we try to put ourselves in one another's places, and to covet the best gifts for others as well as for ourselves, we are able to offer the fervent, energetic prayer of the loving soul. By loving our brother whom we do see, we draw nigh to God whom we cannot see. If something of the true significance of social prayer could only be conveyed into the minds of the worshippers in our midweek assemblies, we might hope that they would spend more of their time in that direct speech with God which brings to all who enter into the meaning of it the largest spiritual gains.

The fashion of "sentence prayers," in which, while the whole congregation sits with bowed heads, one after another lifts up a voluntary ejaculation, mentioning some one object of desire, has come into use in some of our prayer-meetings. It is ungracious to criticise any such practice, and doubtless it may sometimes be helpful to devotion; but the impression made by this exercise on many minds is not always pleasant. The fragmentary character of the petitions, and the lack of reflection that they are apt to reveal, often make themselves too evident. It is well, indeed, that the prayers should be generally brief, and that each petitioner should concentrate his desire upon

some one thing which seems to him, at that moment, the one thing needful. And it is usually far better that the prayers should be voluntary than that they should be called forth by the leader, so that no man shall pray unless some desire is burning in his heart which he wishes to pour out before God.

Of the speaking of the conference-meeting what shall be said? There are critics of this service who point out the fact that the speaking is often the reverse of edifying. They say that the time is apt to be monopolized by ignorant, effusive, opinionated persons, who have no wisdom to impart and no inspiration to convey; that they only succeed in gratifying their own vanity or in confirming their own delusions, while they irritate and disgust the sensible people who listen to them. Or, in many cases, the service fails of its usefulness by the aridity of its exercises; nobody has anything to say; and after a series of long and dreary pauses, broken mainly by the vain exhortations of the leader who tries to stir up the saints to some utterance of the faith that is in them, the meeting comes to a close in a shamefaced way, and the brethren and sisters separate with thankfulness that one more midweek service is at an end. These complaints and criticisms are often too well founded. And there is plausibility in the suggestion that only those persons should be expected to speak on religious subjects who have qualified themselves to speak intelligently, and who have something important to say.

Yet there is another aspect of this question which must not be lost sight of. The use of expression in the development of the spiritual life must be well considered. There is meaning in the many commands of the Master and his apostles which place such emphasis upon the confession of the lips. It may be said that one does not really know anything until he has clearly expressed it. The teacher requires the pupil to express what he is trying to learn, not for the teacher's information, but for the confirmation of the scholar's own knowledge. It is this principle which is involved in the calls to testimony which disciples always

hear. To afford them an opportunity to speak of what they have seen and felt, and to give utterance to those conceptions of the Christian life which are shaping themselves in their minds is the primary business of the mid-week conference. It seems to be, indeed, a natural thing for one who is enlisted in this discipleship, and is trying to learn by heart the word of his Master, to give expression to his thoughts and purposes.

"The evident fact is that a true inward experience, or discovery of God in the heart, is itself an impulse also of self-manifestation, as all love and gratitude are — wants to speak and declare itself, and will as naturally do it, when it is born, as a child will utter its first cry. And exactly this is what David means; namely, that he had been obliged to speak, and was never able to shut up the fire burning in his spirit, from the first moment when it was kindled. He speaks as one who could not find how to suppress the joy that filled his heart, but must needs break loose in a testimony for God. And so it is in all cases the instinct of a new heart, in its experience of God, to acknowledge him. No one ever thinks it a matter of delicacy, or genuine modesty, to entirely suppress any reasonable joy; least of all, any fit testimony of gratitude toward a deliverer and for a deliverance. In such a case no one ever asks, what is the use? where is the propriety? for it is the simple instinct of his nature to speak, and he speaks.

"Thus, if one of you had been rescued, in a shipwreck on a foreign shore, by some common sailor who had risked his life to save you, and you should discover him across the street in some great city, you would rush to his side, seize his hand, and begin at once, with a choking utterance, to testify your gratitude to him for so great a deliverance. Or, if you should pass restrainedly on, making no sign, pretending to yourself that you might be wanting in delicacy or modesty to publish your private feelings by any such eager acknowledgment of your deliverer, or that you ought first to be more sure of the genuineness of your gratitude, what opinion must we have, in such a case, of your heartlessness and falseness to nature? In the same simple

way, all ambition apart, all conceit of self forgot, all artificial and mock modesty excluded, it will be the instinct of every one that loves God to acknowledge him. He will say with our Psalmist, on another occasion, — "Come and hear, all ye that fear God, and I will declare what he has done for my soul. Verily God hath heard me, he hath attended to the voice of my prayer."[1]

While, therefore, the bald recital of personal spiritual experiences may not be the best exercise for a social religious meeting, the themes of conversation ought to be such as shall connect themselves clearly and consciously with the religious experience of those who speak. The main thing is to get from them a clear expression of truths which they have verified. The leader should be wise to encourage always this kind of utterance. Let every man remember the words of the Master: "We speak that we do know and testify that we have seen." Let those who speak be kindly admonished to keep within their own knowledge; to avoid speculations and hypotheses; to bring forth the truths which they have either verified or are trying to verify, — truths which have been vitalized by experiment in their daily lives. It is not always necessary to give the process of verification; what is wanted is the results. The men and women who are fighting the hard battles of life and working out its problems can often greatly aid one another by giving the clear issues of their serious thinking, while at the same time they strengthen their own hold on spiritual realities. And specific testimony to truths verified in the experience is a different thing from the general report of spiritual conditions and tendencies to which experience meetings are mainly addicted.

The life of the Christian is the first great theme of the midweek service; the second, which is like unto it, is the work of the church. The service may frequently take on a very practical character. The various enterprises in which the church is engaged should often come before it for study and consultation. Those who have the immediate charge of the work under consideration should be

[1] Bushnell's *Sermons for the New Life*, pp. 384–5.

present, and their report should be heard respecting the progress of the work, its difficulties and its hopeful features. The problem is to bring all these tasks to the altar, and let them feel the glow of its consecrating flame. It is not chiefly about methods that the meeting should be interested, it is rather about the work in its larger relations, and the motives that should govern it and the spirit in which it should be pursued. The inquiry here is, what is God's part in this work, and how would he have us co-operate with him? The machinery is a matter of importance, but the main question before these social meetings is the supply of motive power. Thus the Sunday-school, the Parish Missions, the Young People's Organizations, the Missionary Societies, the Brotherhoods, all features of the organized work of the church should occasionally be taken up for study and prayer at the midweek service. Such a custom helps to clear the meeting of the charge of dealing wholly with abstractions and sentimentalisms, and brings prayer and work into closer relations.

To the question who shall lead the midweek service the answer is, the pastor, unless there is a more skilful leader. If there is a capable assistant on whom many of the pastoral duties devolve, this service would naturally come to him. The man who leads the meeting ought to be a well equipped man, ready, prompt, resourceful, enthusiastic, with an abundance of tact and good-nature. He should also be one who knows the work of the church thoroughly, and knows the people; else he may fail to guide the conversation into safe channels.

It is well that the subject of the meeting should be announced on the preceding Sunday; and it may sometimes be advisable to have a series of related topics arranged for several successive weeks and printed for the use of the members. To secure a prompt and coherent treatment of the theme under consideration, some pains may well be taken. Good prayer-meetings are not apt to grow spontaneously; they need planting and watering and diligent cultivation. The leader should study his theme and take some measures to get it before the minds of those

who will be present. A careful analysis of the subject into sub-topics or questions might be made; and a postal card or note, with one of these questions clearly stated, might be sent early in the week to each of several persons who are likely to be in attendance. This brings a specific inquiry before the mind of each of these persons, and is likely to secure some consideration of the subject before the meeting. The leader need make no reference in the meeting to this distribution of questions, but his opening of the subject would naturally follow the outline he had made, and might leave these questions open for consideration. This would prevent the leader, also, from exhausting the subject in his opening, — a vice to which leaders are addicted. The chief business of the one who conducts such a service is to ask questions or throw out suggestions which others may seize and utilize. At the close of the meeting he may profitably gather up the ravelled ends and enforce the salient truths in a brief address.

One advantage of this method of distributing the themes through the mails is that the church directory may be freely used, and those who are wont to be silent or who are habitually absent may thus from time to time be reminded of the service and invited to participate in it.

As to the mode of conducting the service a few suggestions may be quoted from *Parish Problems*: —

"The meeting ought to be so free and so familiar that one sitting in his seat might ask a question or drop a remark without rising. Sometimes a thought comes that could be expressed in a sentence. It seems hardly worth while to get up to say it; the uprising and downsitting make it sound affectedly sententious. Yet it would be spoken very naturally by one sitting still, if that were the usual practice, and might have a good deal more in it than many long speeches.

"I remember a former parishioner of mine, a man of exceeding diffidence, who never made a speech in his life, in prayer-meeting or anywhere else, but whose daily life and conversation were both of them with grace seasoned with salt. We had a habit in our prayer-meeting of

talking pretty familiarly; and although he did not often speak, when he did he usually said something. One evening we had the parable of the great supper and the wedding garment, and the fact came out that the master of the feast furnished the guests with garment. "And is it not so with our Master?" asked somebody. "Does he not clothe us with the robe of his righteousness?" "He does," I answered. "But *we* must put it on, must we not?" asked my friend. Nine words! but nothing was left to be said on that subject.

"Now, if we can attain unto a measure of freedom in our prayer-meetings which shall admit of such pithy questions and observations, I am persuaded that their interest and value would be very greatly increased. Our Christian women might, in such a condition of things, open their mouths now and then, greatly to the profiting of the rest of us. One step in this direction is easily taken, and that is the repetition of texts of Scripture in the pauses of the meeting by old and young, male and female. The subject is known beforehand, and those who come should be requested to bring in their memory verses of Scripture which illustrate it, and recite them as they find room for them during the evening. Sometimes these well-chosen words will go home to the hearts of hearers with great power. Verses of hymns, or short and pertinent extracts from the writings of good men, might be repeated in the same way with profit."[1]

The singing is an important part of this social service. The hymns may be somewhat less dignified and stately than those of the church service, but the jingling doggerel which greatly prevails in our American churches is not to be encouraged. All that was said in the last chapter about the Sunday school music is equally applicable to the music in these meetings for social worship. The vulgarization of the tastes and the depravation of the sentiments of worshippers through the use of sensational and sentimental prayer-meeting hymns and tunes has been a grave injury to religion in America. It is not necessary

[1] *Parish Problems*, pp. 264–5.

to submit to this infliction. Prayer-meeting hymnals can be found containing easy melodies and familiar hymns, which are at the same time good music and good poetry.

It is well to have much singing in the social meeting, provided the singing can be at once musical and worshipful. The praise, the confession, the aspiration, the hope, the desire which find voice in the hymns, may afford a beautiful expression of the devotional feeling which the prayer-meeting should call forth. The leader of the singing ought to be one who can feel the meaning of the hymns he is singing, and can help those who sing with him to feel it also. The leader of the meeting ought to know the hymn-book so well that he can quickly call for the hymn which best expresses the thought or the feeling which is uppermost at any moment. When any kindling word has been spoken or any fervent wish has found utterance in prayer, it will be a happy inspiration which calls upon the whole assembly to respond to it in the words of an appropriate song. In all this there should be no more formality than is necessary; the hymn may be announced by its number only, and no prelude is needed. A single verse or two verses are often better than the whole hymn.

The suppression of long harangues and prolix prayers is a problem for the pastor. Many social meetings are made wearisome by those to whom the gift of continuance has been unduly vouchsafed. Those who have not had large experience in public speech are often unaware of the rapidity with which time passes while they are standing up to speak. The ordinary man to whom three or five minutes is assigned for speech on any subject is apt to use up most of it in getting ready to begin. By kindly admonition the pastor can usually guard against this fault; if there be any who are so obtuse that they offend in this way without being aware of it, a frank and friendly word from him in private will usually correct the error.

Some of our brisk prayer-meeting conductors establish a three-minute rule, and introduce a call-bell to admonish the speaker that his time has expired; but such methods

savor too much of the auction-room. It is better to assume that the proprieties of the occasion will be observed by Christian brethren who meet for social worship. "Where the Spirit of the Lord is there is liberty," and if there is also love and consideration and courtesy, the spirit of the assembly is likely to prevent those who frequent it from imposing upon its patience.

A question box is sometimes introduced, with great profit, into the midweek service. Difficulties and problems of the Christian life which are burdening the minds of members of the church are thus brought to light, and cleared up, stumbling-blocks are taken out of the way and troubled souls are comforted. The pastor thus gains some valuable knowledge of the mental processes of some of his parishioners, and is guided somewhat in his public teaching. The questions should, however, be collected a week before they are answered, that the pastor may have time to prepare judicious answers. And the right of rejecting any questions which do not seem to him suitable for public discussion should be clearly reserved by him.

It is well to make this midweek service a social opportunity for the members of the church. Its devotional character will not be marred by using it for the promotion of acquaintance and fellowship. Sometimes the pastor may announce that he will be present in the room assigned to the service, or in an adjoining room, for a quarter of an hour or half an hour before the meeting, to receive any who may wish to speak with him, and he may also encourage all those who attend the meeting to tarry after its close for fraternal greetings. Such a kindly interchange of words of goodwill may do much to strengthen the bond of brotherhood.

CHAPTER XI

PARISH EVANGELIZATION

THE minister is commonly supposed to be the pastor of the church; the head of a body, lesser or greater, of communicants; the shepherd of a flock which gathers in a certain sheepfold. The members of his church, the families also, to some extent, to which these members belong, the individuals and families which have sittings in his church and are considered as belonging to his congregation, the children of his Sunday-school — all these are supposed to be under his care. Here is a small select community for which he considers himself responsible. Is this the extent of his responsibility? Is his shepherding well done when these are all housed and fed?

Such is apt to be the habitual feeling of the minister. He has no such theory of his function, but it is easy for him to settle down upon some such assumption. Our postulates are generally implicit. It is well for us to have an understanding with ourselves at the outset which will prevent the surreptitious entrance of any notion of this order. The minister needs first of all to know whose servant he is; the pastor ought to have clear ideas about the number of his flock and the extent of their pasturage.

That corporate community with which we have been dealing, the local congregation, is generally quite inclined to take a narrow view of the pastor's responsibilities. He is *their* minister, the people say. They have hired him, and they expect him to devote his time and strength to them. If there are any individuals or households within reach who can be brought within their fold, that, of course, is his business, but here his obligation ends. There is complaint of ministers, sometimes, on the part of their

congregations, because they do too much "outside work." The church seems to think that it has a fair monopoly of all the minister's production.

That the pastor owes to the people who have committed themselves to his care faithful instruction and patient edification cannot be gainsaid. He is to minister to the church in holy things, bringing to them out of his treasure things new and old. But there is a little higher conception of the work of the minister than that which regards him as a hired man whose duty is wholly owed to the people who pay him his wage. He is, to begin with, the minister of Christ; he must regard himself as sent to all those to whom Christ would be ministering if he were dwelling in that community. And he may sometimes recall those words of the Good Shepherd, "Other sheep I have which are not of this fold; them also must I bring, and they shall hear my voice."[1] Nor can he well forget those other tender words, "I was not sent but unto the *lost sheep* of the house of Israel."[2] He is, indeed, the minister of this particular church; but if the church is Christ's church there can be nothing exclusive in its ministry. The church is Christ's representative; and the servant whom it employs is employed to do Christ's work. That the church should ever conceive of itself as a close corporation, organized to promote the welfare and happiness of its own members, is an indication of the melancholy truth that the church itself often needs to be christianized. "The church is, in a word," says Mr. Herbert Stead, "the body of Christ. The redemptive and mediatorial purpose incarnate in him is incorporated in it. He came expressly to establish and extend the kingdom. The church lives expressly for the same end. As thou didst send me into the world, even so sent I them into the world; and the same voice has said, The Son of Man came to seek and to save that which is lost. The later record runs, The Father hath sent the Son to be the Saviour of the world. This, then, is the avowed vocation of the church. Here all the characteristics we have noticed are focussed. The

[1] John. x. 16. [2] Matt. xv. 24.

church is the organized Saviour. It is God's implement for overtly and directly bringing over the world into the realm of saving health. It is to search for the lost. It is to save them. It is to make them whole. It is to integrate humanity."[1]

All this is of the rudiments, but there is reason to fear that it is not well understood. How long must we wait for the church to be christianized? If we could conceive the church to be in the truest sense Christian, then it, like its Master, must say, "I came not to be ministered unto, but to minister, and to give my life as a ransom for many."[2] And it is a large part of the pastor's duty to bring the church into the realization of its high calling as a representative of Christ, as the body of which he is the head, thinking his thoughts after him, filled with his spirit, and doing his work. When the church so conceives of its function, its feeling about its minister will undergo a change. The people will still say "He is *our* minister;" but they will not mean by that, ours to care exclusively for our organization or for our households, but ours to help us in our proper work of doing good to all men as we have opportunity. How many churches there are which still have need to learn the primary lesson of the kingdom, that to look out and not in, and to lend a hand, is as truly the law of the corporate life of the church as it is the law of the spiritual life of an individual! And how great would be the gains of some of our churches if they could only see that the church which is always finding its own life by that act loses it; while the church which loses its life for Christ's sake finds it.

Every pastor finds himself, then, in the midst of a community, in which are considerable numbers of people who are not connected with his congregation, nor with any other Christian congregation. The outside heathen, the neglecters, the non-church-going classes — these are round about him; and, whatever may be the expectations of his church, he has certainly some relation to these people, and some obligation concerning them. He may safely assume

[1] *Faith and Criticism*, p. 332. [2] Mark x. 45.

that all the people within reach of his church, who are not under anybody else's pastoral care, are under his pastoral care — so long at any rate as they have not made it manifest to him in any way that they do not wish to be cared for by him. This may, in some cases, seem to put a tremendous burden upon him; doubtless it will; but no pastor will be willing to admit that there are any human beings within the reach of his church for whom no representative of Christ deems himself responsible.

If there are other churches and pastors in the vicinity, some part of the responsibility for these unchurched multitudes undoubtedly belongs to them, and the pastor will be wise if he shall persuade them to share it with him. If they will divide the district with him, setting off to him a certain territory, his burden will be lightened.

His first duty to the parish thus put under his special care is to get acquainted with it. The problem of "reaching the masses," as it is called, now confronts him. That phrase is one which always has an unpleasant sound; it should always be confined within quotation marks. It is to be hoped that the wise pastor will never try to "reach the masses." One reason of church neglect is that men have been thought of and talked of too much as "masses." They are inclined to resent that phraseology and all that it implies. They are not to be blamed. Most of us know that we are not "masses" and we do not wish to be considered as such. Every human being greatly prefers to be regarded as a person, with a name and an individuality of his own. If the men, women, and children dwelling in the territory for which the pastor has now become responsible, shall present themselves before his thought as individuals, rather than as "masses," he will be much more likely to "reach" them.

He is likely to over-estimate, somewhat, the extent of the absolute neglect within his parish. The great majority of the families in the worst districts of our American cities, will claim to be connected with some church. Three Christian ministers of different denominations, canvassed together very carefully a large district in an American

city, inhabited by the lower middle, and well-to-do working classes, and only about twelve per cent. of that population would confess that they were outside the churches. It is probable that less than twenty-five per cent. of the population of any city east of the Mississippi would make that admission. This shows, if it is true, that the alienation of the multitudes from the churches is not so hopeless as it is often supposed to be. For even if the relation of many of these people to the churches is very slight indeed, the fact that they are inclined to claim such relation indicates that there is in their hearts no inveterate hostility to the churches.

That the relation of many of these people to the churches is very slight indeed, the minister will soon discover. Many of them are connected only through their children, who attend some mission Sunday-school. Even those working men whose complaint of the church is most bitter, are thus, very commonly, connected with the churches. The children of these men are apt to be found in Sunday-school; the mother, probably, does not feel quite willing to be wholly separated from the offices and influences of the church. People of whom he has never heard are often reported to a city pastor as saying that they attend his church; he need not always on this account accuse himself of pastoral neglect; probably these are people who once in a while come in to an evening service; who like his church better than any other, and would call on him if there were a funeral in the family. The number of these semi-attached persons is very large — much larger, probably, than the number of those who announce themselves as non-church-goers. And the great majority of them may be regarded as practically outside the churches — as lost sheep of the house of Israel.

The minister's first problem is to get acquainted with this unchurched contingent. By this is not meant that he must personally visit all these families; though that, if he can find time to do it, would be most productive labor. There is nothing which Christian ministers need more than just such intimate, personal acquaintance with the

people who do not come to church. The minister ought to be able to see life from their point of view; to learn, by actual contact with their minds, what are their mental habits and tendencies. If, however, the church is doing the work which it ought to do in this field, the minister will have all that he can do to care for those who are thus brought in; and the work of visitation and invitation should, in large churches, be assumed by the church. It is the minister's task to see that the work is done. Nor can it well be delegated to city missionaries and paid visitors. The real significance of the work is lost when it is thus performed by proxy. It must always be essentially a labor of love, and love-making is not well done by proxy. It is only when a genuine Christian friendship is expressed in such a call that it can be other than impertinent.

The minister ought to see to it then that the non-church-goers in the vicinity of his church — those for whom he has become responsible — have the Christian greetings of the church extended to them from time to time. It is not necessary to persecute them with attentions, and those who continue to decline the invitation should be passed by; it is only necessary that all the people of the vicinage should be kept aware of the fact that a Christian church is there, that it has not forgotten them, and that it wishes to share its best gifts with them.

For many reasons it is vastly better that this work of visitation should be done by the co-operation of all the churches in the neighborhood; as it was recently done, for example, by the churches of the east end of Pittsburg. There have been many such examples. Then the visitors of each church, instead of seeking to gather into its own fold all those in its territory who have no church home, find out the denominational preference of each family called upon, and gain its consent to report its name to the pastor of the nearest church of that denomination. The effect of such a co-operative work is good in every way; it is a demonstration of Christian unity worth more than weeks of talk in union meetings; and it is much more

effective, because the denominational preferences of these outsiders count for much; and the family is more likely to accept the invitation of the minister with which it is thus put in communication than that of the church of which it has no knowledge, or against which it may have some prejudice.

It has been assumed that these people may be and ought to be brought into the churches. But this assumption will be challenged. It is impossible, it will be said, to prevail upon them to come into the churches; they will not come to us; we must go to them. Other agencies outside the church must be provided for the evangelization of these people. We must go down among them and plant mission churches, mission schools, homes, refuges, and all such saving agencies. These people are afraid of our churches. The churches are, in fact, too fine for them. They would not feel at home worshipping with us, nor we with them. The social stratification is a fact, and it is foolish to try to evade it. You must adjust yourself to the situation.

All this is urged by the people who have sold their down-town churches and gone up to worship on the avenues, urged with the emphasis of conviction. Some of us have listened well but we are not yet convinced. To say that we do not feel the force of this reasoning would be inaccurate. We feel it as keenly as we feel the force of the east wind in April. We feel the weight of it as we feel the weight of a muggy atmosphere in the dog-days. But we cannot aver that our faith is strengthened or our hope invigorated by it. It is not necessary to speak disrespectfully about mission schools, or mission churches. Many good people are engaged in such enterprises, and it would be highly uncharitable to censure them. But there are vigorous churches which have never yet found it wise to propose the establishment of what are commonly known as missions. These churches are engaged in planting Christian institutions; but they are not missions, in name or in fact. They are founding Sunday-schools in suitable localities, but these are not mission Sunday-schools; care

has been taken to avoid calling them by that name or giving them that character; the expectation is that they will become churches.

In the first place, these churches do not go into the heart of any degraded district to find a site for their Christian enterprises. It seems to them wiser to select a place near the border of such a district, at a mediating point between the more fortunate and the less fortunate classes. If the church is to do this work of mediation, it is important that its purpose should be distinctly signalized by the selection of its site. If it goes up on the avenue and purchases a very expensive location, that is a distinct advertisement of the kind of church it intends to be. It will be perfectly true of the church which stands on this ground, that the people in the tenement houses will not feel at home in it. If, on the other hand, a site is chosen in the midst of the squalor and filth of some poverty-stricken district, everybody knows that this can only be a mission; that self-support is not looked for; that it is a purely gratuitous ministration on the part of certain rich Christians to the spiritual needs of this neglected neighborhood; and if there are any thoroughly self-respecting poor people in that precinct, they will be inclined to keep away from it.

A chapel built on the edge of such a district, but just outside it, appeals quite as strongly to the poorest people in it as if it stood in the midst of them, perhaps more strongly. They would willingly walk a few squares further for the sake of worshipping in a more decent place. Very few of them expect to remain in this squalor; they do not regard it as their natural habitat, and they are more than willing to be reminded once a week that their interests do not all centre here. If the chapel can draw the people out of the slums a few times every week, into cleaner neighborhood and better air, it will do them a good service. They will go back to that dirt every time a little more unwillingly. And there is no serious difficulty in inducing the people of these districts to come to the churches which stand near them but not in them. It

is usually a matter of a few furlongs or even rods; the squalid areas are generally in surprisingly close neighborhood to the abodes of comfort.

When the chapel or church is thus located, when it stands as the mediator between the rich and the poor, reaching one hand to the people who dwell in the respectable residence streets, and the other toward those who hive in the tenement houses, its character and work are at once determined. It must not be a "mission"; the eleemosynary features of its work cannot be thrust into the foreground; it must be a people's church, a church for all sorts and conditions of men, where the rich and poor meet together, confessing the Lord who is the Maker of them all. It hopes to draw into its fellowship enough of the dwellers in the respectable streets to give it the needful financial strength, and enough of trained intelligence to give it wise guidance, and enough of the surrounding poverty and need to give it a good field for work within its own congregation, or at any rate within those circles which will open directly out of its own congregation. This plan has been kept distinctly in mind by some churches, in their evangelistic work, and experience has justified it. The Sunday-schools thus started have become churches; they are not rich man's churches, and can never be; they are people's churches; and that is the only kind of church which has any right to exist. All classes come together in them and learn in them the lessons of mutual respect and of self-respect. Poor people who are not paupers have exactly the same rights in them as their more fortunate neighbors enjoy; the poorest prefer to belong to churches, membership in which is not a badge of mendicancy.

It may be said that there are areas of poverty in some of our cities so large that it would be hopeless to try to draw the people away from them; that churches and chapels must be established in them; and that these must needs have the character, if not the name of missions. The geographical statement may be true, but the ecclesiastical inference does not follow. It is not necessary that chapels or churches thus located should be missions. They may

be colonies. It is possible for members of Christian churches to be actuated by motives not less Christian than those which have inspired the founders of the college and university settlements. It is possible for Christians of wealth and education to care enough for the welfare of the people of the neglected districts to be willing to go and live among them. Of course, this would mean that the sanitary conditions of those districts would be sharply looked after, for it would not be right for the well-to-do Christians to take their families into these precincts unless they were made habitable; and thus their very advent would bring saving health to their new neighbors.

The churches thus formed by colonies in the neglected districts would differ widely from what are now known as mission churches. The edifices would doubtless be plain, but they would be tasteful and comfortable; the minister would be a man of intelligence; the services would be decorous and orderly. But the important feature would be the footing of neighborliness upon which the worshippers and the workers would stand together. The leaders in this enterprise, the teachers in this Sunday-school, would not be hired men and women sent down here to perform a certain work of charity; nor would they be occasional visitants, letting themselves down, as it were, once or twice a week, out of some higher realm of social life, to minister to the poor, whose coming was felt to be an act of condescension; they would be neighbors and acquaintances, whom the poor people met every day upon the street, and with whom they were identified in many other things besides the religious services. The social contact of these classes with each other could not but be of great benefit to both of them. Gentleness and refinement would be taught in the only way in which they can be taught; and respect for labor and sympathy for the laborer would become something more than a sentiment. What opportunities, too, of genuine charity would come daily to these Christians, through their close acquaintance with their needy brethren! And how beautifully would the bonds of social peace be woven by such organizations as these!

If there had been as many as twenty such churches, planted by Christian colonies, in the poorer wards of New York, how different would be the social conditions of that great city! One such colony would be a far better safeguard against anarchy than one hundred policemen.

This, then, is the shape which we could wish to see our Christian work taking in the cities. No one ought to speak disrespectfully of missions; but they seem to be an impotent device. It is clear that they cannot meet the demand. Their work, at best, is sketchy and superficial; they "heal the hurt of the daughter of my people" very slightly.

A few years ago the present writer walked through some of the worst parts of East London, in company with an alderman of the London County Council, who is also pastor of a Congregational church in one of the working-class districts of the metropolis. This pastor was thoroughly informed respecting the social and religious conditions of the great city, and his comments on what appeared were full of instruction. In the course of the walk we came upon a mission chapel, planted by another Congregational church, in one of the worst corners of that section. "See," said the pastor, "here is Doctor Blank's mission. Can you not perceive, by the very look of it, that it has very little relation to the life of these people? One does not wish to say a word against such a work as this; these people are trying to do good here; but the sum of what they accomplish is infinitesimal. They come down here once or twice a week; they are here for an hour or two at a time; they sing and preach and pray; their services make a little emotional ripple in the lives of these people, and then they go away. Some thoughts of a better life, some wishes for strength and purity are awakened in the hearts of those who hear, but how can such feeble impulses struggle into life in such an environment? You might as well plant a violet between these curbstones. The girls in that Sunday-school sleep, most of them, in apartments, where from half a dozen to a dozen people are huddled promiscuously together, male and female, married and un-

married. They know nothing about privacy; modesty is an unknown word and an impossible conception. How can you teach such people in Sunday-school how to be good? How much can an agency like this do to lessen or purify the deep and dismal flood of vulgarity and brutality and vice and crime which sweeps forever through these streets?" The pastor must not be held responsible for all the language of this report, but this is the substance of what he said. As we walked on, we soon came to another building, in the same neighborhood, of which much is known, and concerning which no such doubtful verdict could be spoken. That was Toynbee Hall, the first of the university settlements. Toynbee Hall may not be an ideal institution; doubtless its methods might be in many ways improved; but this must be said of it, that it has made a perceptible change in the face of the neighborhood in which it stands. There are a great many homes in that neighborhood which are cleaner and happier because of it; the gracious and kindly companionship of Mr. and Mrs. Barnett and the young gentlemen who live here with them, has done a great deal to sweeten the atmosphere of Whitechapel.

There are quite a number of colonies like this in other parts of London, and in several of our American cities, whose influence upon the vicinage has been quite perceptible. But these college settlements are lacking, after all, in the finest and strongest influence. They are mainly composed of young men or women, who live all together in one house, and who are manifestly only sojourners in the neighborhood; they are here to stay for a little while, but not to live. Their life is club life, and not family life. It is far closer to the life of the neighborhood than that of the workers in the average mission, but the relation of these individuals to the people round about them is felt to be but temporary. Besides, these are young people, with but limited experience of life, and there is much in the daily history of many of these families into which they cannot enter. We know how heartily and heroically they have thrown themselves into the work, especially the

young women; but there are many things which an experienced matron could do for these mothers and these children which a young girl could not undertake. And a group of families, living in such a neighborhood, would affect the life of the neighborhood in many ways far more directly and beneficently than the best regulated club could possibly do.

All this will seem quixotic and chimerical to many. They will not be able to conceive of the possibility of such devotion. "How," they will ask, "could you expect intelligent and cultivated families to exile themselves, socially, after this manner? It is all very well for young and unmarried people to go away and live in such places for a few months or years, but to ask families to take up their residence there is a very different thing. Could you expect well-bred fathers and mothers to deprive their children as well as themselves of the advantages of refined society?"

To all this it may be answered that it is, indeed, difficult to say just how much you can expect in the way of sacrifice of good Christians in these days; yet it does not appear that this is, after all, such a very heroic adventure. It is no more than we expect of every missionary who goes to Calcutta or Hong-kong; indeed most of these foreign missionaries would be glad if their exile was no more absolute, and the discomforts and dangers of their lives were no greater than a residence in the Eleventh Ward of New York or the North End of Boston would require of them. These colonists in the destitute districts of our American cities would not, in fact be, wholly cut off from intercourse with their fellow men; they could easily keep themselves in touch with all that was really helpful in the life of the city. If the colony consisted of a dozen or twenty families of the class supposed, they would have among themselves some excellent society. Doubtless their life would be far simpler than if they lived on the avenues; would that be, to intelligent fathers and mothers, a real objection? Would not release from the extravagances and artificialities of city life be a great

gain to them and to their children? Suppose that these families were compelled, by such a change of their environment, to live a little more within themselves — to get a little better acquainted with one another, — would that be an unmitigated misfortune? On the whole, there is some reason to say that, looking at the matter from the view-point of the family's highest good, the sacrifices involved in such an enterprise are not without their compensations.

At any rate, it is not easy to discover any other adequate solution of the problem of city evangelization than this plan of colonization, or something which involves the same principle. These neglected districts are what they are to-day because the churches have deserted them. That was a great crime — treachery to Christ and his gospel. There is only one way to atone for it. The people who have abandoned these districts must go back and occupy them. If this involves some sacrifice, we must not wonder; but we need not be so faithless as to think that none can be found to make the sacrifice. We may trust that there is enough of Christly love and consecrated purpose in the church to do this work, if the thought of the people can only be turned toward it.

These suggestions as to the extension of the work of the church to the districts for whose evangelization it holds itself responsible are offered with some confidence. It is true that they involve a considerable revision of current habits of thought and current evangelistic methods, but this may be the first requisite of successful evangelism. The full and frank recognition of the clear implications of the Christian law is not readily yielded. The church has been trying, too long, to apply the Sermon on the Mount in a narrow and partial way to the problems before it. It has not been willing to go after the lost sheep into the wilderness; it has preferred to send delegates. It has a great deal to learn of the very rudiments of its high calling.

Without resorting either to colonization or the planting of Christian institutions which shall be self-sustaining

rather than eleemosynary, the church may often do much within its own gates for the evangelization of its neighborhood. Many churches attended mainly by the well-to-do classes are in close proximity to districts inhabited by the very poor. It is true that the stampede of the churches from these districts where poverty and sorrow and spiritual need abound has, of late years, presented to the angels a melancholy spectacle; but there are still many churches whose location would enable them to enter in an effective way upon the work of evangelization. There is a large population within easy reach of them in the alleys and the upper stories of the business blocks. These people can be brought into the churches if they are wanted there. Some effort will be needed, no doubt, to convince them that they are wanted, but not more than would be needed to establish and maintain a separate building for their use. Says Bishop Hurst:

"The drift of the city churches is always toward the cleaner, less packed, and less commercial parts of the city. All through this century the attraction in New York has been northward. When the strong church moves away, a weak one is left behind. It seems to need but little care. A scanty allowance is left for it. So much is needed for the new church elsewhere, and it must be so fine, that the old church soon becomes a mere skeleton. Little the people think that for the power to build the new the obligation is due to the old!

"In Rome it is never thought of, that, because St. Peter's has to be reached by a bridge, and to reach the bridge one must go through dark and filthy streets, therefore St. Peter's must not be thought of as a sanctuary. The mere fact that it is St. Peter's makes it an attraction. In Vienna, St. Stephen's is in the midst of darker and more repellent streets; yet it is never urged against it that it is too far down town, and not in the West End. In Berlin and in Paris the same rule applies. St. Paul's in London, is surrounded still, as centuries ago, by small shops, while the city stages and cabs run around it, and make a perpetual din on every side. Yet people go from

palace and noble residence far away to get to that beautiful temple. St. Margaret's and Westminster are by no means in the midst of fine residences. Yet all these places are visited by the people of every class. Why should we cry that the churches must follow the people?" [1]

The assumption that poor people cannot be enticed into a comfortable and pleasant place of public worship is one that needs to be challenged. It is to be feared that the unwillingness is largely imputed to them by those who in their hearts would rather not have them come. That is a strange sight, which is frequently seen in England, of ministers and evangelists standing on the front steps of churches and preaching to a little group of wayfarers gathered about them in the street. Why are these listeners afraid or disinclined to cross the threshold? If barriers are there which they cannot cross, is it not the first business of the church to tear them down?

The whole enterprise of street preaching, as carried on by organized bands of Christian church-members, appears to be a sad confession of failure on the part of the church. So far as these services are intended to bring people into the churches they may have some value; but the impression which they make upon the casual listener does not usually convey this as the primary intention. They are rather an attempt to reach with the Gospel those between whom and the churches there is a great gulf fixed. It is possible that some hearts are touched by these street sermons, but how superficial and fleeting are their influence! What these poor people need above everything else is friendship — the kind of friendship which the church, in the ideal of its Founder, undertakes to provide. It is not truth, it is not even Gospel truth, ever so pathetically uttered, it is love that is the fulfilling of the law. What these people want is love, and such social relations with their Christian neighbors as shall allow the expression of this love. To be preached to is not the thing they are hungry for, but to be known and cared for. And therefore the church which stands near to a neighborhood where

[1] *National Perils and Opportunities*, p. 107.

numbers of such people live has a great opportunity. Its work cannot be done by sending bands of its young people about to stand on the corners of the streets and speak and sing to those who are passing, but rather by sending its best and its bravest out two by two into the streets and the highways, the attics and the cellars to constrain them to come into its own sanctuary, and by providing such a welcome for them that when they do come in they shall feel themselves to be among friends. Doubtless special services of one kind or another will need to be arranged for them; and many new measures adopted for their instruction and edification; the church will need to exercise all its invention upon this problem of manifesting its fellowship to those whom Christ reckons as "the least of these [his] brethren."

The families thus gathered into the Sunday-school or the church need careful shepherding, and it is far better that it should be done by members of the church, in an unofficial way, than by paid visitors. The pastor may wisely assign to each of the women of the church who will undertake the care, two or three of these families as her special charge. She should be instructed to call on them not as a committee or a delegate, but as a Christian friend, desirous of making their acquaintance and of entering into relations of Christian friendship with them. She must not go as an almoner of charity, searching out their penury and offering assistance; that, in most cases, is the very thing to be avoided. When she becomes the Lady Bountiful, and they the pensioners upon her bounty, the relation is apt to be vitiated. She must rather seek to preserve between herself and them the friendship which rests on mutual respect. If relief is needed she had better see that it reaches them through some other channel. If she can become a trusted friend, giving them at all times counsel and sympathy, aiding them in securing employment and in helping themselves, winning their confidence, and stimulating their self-respect and independence, the service that she will render them will be one of the highest value. Work of this kind is proposed by the charity

organization societies, and much good work of this kind is, undoubtedly, done by them: but it is above all things important that the Christian churches should count it their chief work — a work of which no other organization can possibly relieve them.

CHAPTER XII

THE SOCIAL LIFE OF THE CHURCH

In our study of the constitution of the church we have found that it is, primarily, a social organization, and that the bond which holds it together must be the mutual love of its members. The fundamental law of the church as a social organization is well expressed by the apostle Paul in these words: "Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let each one of us please his neighbor for that which is good, unto edifying. For Christ also pleased not himself. . . . Wherefore receive ye one another, even as Christ also received you, to the glory of God.[1]

This is the paraphrase and the amplification of the new commandment of Christ — "that ye love one another as I have loved you."[2] If the doctrine of justification by faith is, theologically, *articulus stantis vel cadentis ecclesiæ*, it is no less true that of Christian society the only sure foundation is Christ's law of brotherhood. When this law is disregarded or set at nought in the practical working of the body, it ceases to be a Christian church. It may be a school of sound theology; it may be a popular preaching place; it may be a place of polite resort; but it is not any longer a church of Christ.

If Paul's statement is true, the church relation implies acquaintance and friendship on the part of the members of the church. "Wherefore receive ye one another as Christ also received you, to the glory of God."[3] This word "receive" means much. Undoubtedly its connotation is social. It signifies more than merely standing up before the communion table when new members are admitted; more

[1] Rom. xv. 1, 2, 3, & 7. [2] John xv. 12. [3] Rom. xv. 7.

than sitting together once a week, beneath the same church roof; more than having a speaking acquaintance with members of the church. The primary sense of the word here translated "receive," is to take another by the hand and draw him toward yourself; and the definitions of the word are these: "To take to one's company, intercourse, house; to receive to oneself; to admit to one's society and fellowship; to receive and treat with kindness."[1] This, then, is the duty which Paul commands the Roman Christians to practise toward one another. In the church he expects that there will be friendship and social intercourse among the members; the church is to be a genuine sodality. Various social organizations exist at the present day, some open, others secret, whose members are bound together by vows of fellowship and fraternity. But none of these contemplate a closer fellowship, a more hearty fraternity than Christ designed to be the bond of union among the members of his church. This view of the relationship of church members may seem to some extravagant and visionary. Be this as it may, it is the view which Christ and all his apostles held and enforced by precept and by practice; it is the only view to which any countenance is given in the New Testament.

It may be said that this implies a sort of communistic or agrarian equality and that this is contrary to the teachings of Christianity. It is true that the New Testament does not teach state socialism, as that term is commonly understood, nor does it encourage communism. Even the first chapters of the Acts of the Apostles, if rightly interpreted, do not sanction the abolition of private property, and the establishment of communistic societies. The family is exalted in the New Testament; Christianity glorifies and establishes the family; the preservation of the family as a social unit requires the accumulation of private property; and the existence of private property involves disparity of conditions. If industry and traffic are free to all, there will be inequality in men's estates. The inequality in men's temporal conditions results largely from differences in

[1] Robinson's *Greek Lexicon of the New Testament.*

their natural powers and capacities. Christianity does not change these natural capacities, and does not, of course, change the results that flow from them. It does not make all men alike either in gifts or in possessions. The Christian morality assumes that there will be rich and poor, strong and weak, coarse and fine, fast and slow, all living together in the same society; it does not undertake to abolish such distinctions, but only to establish a law by which all these sorts of people shall form one harmonious society. The good maestro does not desire to have the instruments of the orchestra all violins or French horns; neither does he wish to have them all play the same part; the silver bugle, and the brass ophicleide, and the wooden bassoon; the stringed instruments and the reed instruments, and the instruments of percussion, — he wants them all, as many kinds of voices as he can get; and then he will divide up among them as many melodies as can be made to harmonize. What is essential is that all the instruments shall be in tune, and that they shall be played in time, and with a distinct appreciation on the part of each musician of the part which he is called to deliver, as well as of the complete harmony of which his part is one harmonious strain. So in the Christian. society Christ wants all varieties of condition and of capacity, so that the whole body, "fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love." [1]

The church is to be an organism, not a mass of independent atoms. The members of the church have the same relation to each other that the parts of an organized body have to each other, a vital relation, a formative relation. Take the parts of the tree, leaves, bark, branches, roots — whence do they derive the life by which they live? From the sun, the air, the soil. But it is not true that each individual leaf, branch, rootlet, seeks its own nourishment — supplies itself with life from sunshine and soil and atmosphere — and permits the rest of the tree to provide

[1] Eph. iv. 16.

for itself. The roots, drawing up from the earth its moisture and its life-giving juices, partake of the nourishment they thus draw from the soil, and at the same time convey it through the woody veins of the trunk and the branches to all parts of the tree; the leaves drinking in the sunshine, send its vitalizing currents back along the same channels to the roots again; so that every leaf, and every branch, and every cell of tissue, and every rootlet underground is busy in ministering to the health and growth of every other part of the organism; all are working together for the upbuilding of the body in love. The roots underground may be soiled and scraggy, without form or comeliness, but they have an equal part in the work of vegetation; and they are not forgotten or neglected by the gay leaves overhead; for draughts of nectar that the golden sunshine brews are sent to them every hour to cheer them in their lowly toil. A partnership of life, a vital unity, binds all parts of the tree together.

The relation which the members of the church sustain to each other is like unto this. The members of the church are not only united by an individual faith to Christ the living head, from whom all their life flows; but they are united to each other in a living fellowship, and as every man has received the gift, they are to minister of the same one to another as good stewards of the manifold grace of God.

Love is the essence of Christianity. Not love for those nearest us, for our family, or our social circle, but love for all who are made in God's image. My neighbor may be coarse, hard-hearted, stupid, but he is a child of God, and therefore my brother, and I must love him, and do him good as I have opportunity. And this love must be something more than a vapory sentiment; it must be a practical power issuing from my life and reaching his life, "As I have loved you, so ought ye to love one another,"[1] said the Master. If the cherishing of loving sentiments had been all that was necessary, he might have remained on his throne among the angels; he needed not to take on him-

[1] John xv. 12.

self the form of a servant. To love our neighbor as Christ loved us, means more than to feel kindly toward him; it means that we should take pains, and make sacrifices to do him good. It is not possible, of course, that we should manifest in this practical way our Christian love for all the individuals in the world, or even to all within the community in which we live. But, in order that we may be fully exercised in loving our neighbors, the Christian church has been organized.

Into this church, the local church, all sorts and conditions of people ought to be gathered. Each local church should be, so far as it is possible, an epitome of the universal church. And that, in its Founder's conception, is not a theoretical or a sentimental, but a practical and real brotherhood, — in which the rich and the poor meet together, learning how, in all their relations with one another, to put the Golden Rule into constant practice.

It is necessary to the perfection of individual character that there should be in the church not only diversities of gifts, but diversities of culture and diversities of condition, and that thus we should be practised in our relations to all kinds of people. We need to know how to bear ourselves discreetly, lovingly, helpfully, not only toward those of our own station in life, but toward those higher than ourselves and those lower. A Christian who only knows how to live in fellowship with one grade or caste in society is like a gardener whose sole recommendation consists in the ability to raise Japan lilies, or like a woman who thinks she is fitted to be a housewife because she knows how to make dainties for the table and parlor decorations. The gardener who is fitted for his calling must have knowledge of the habits and needs of all sorts of plants; and the skilful housewife must be practiced in other branches of her art than those which relate wholly to luxury and ornament. So the Christian must have intimate knowledge of all kinds of people; of their ways of thinking and living; ample acquaintance with all departments of Christian household work. What we should all desiderate as Christians is largeness of sympathy; breadth of view; power to enter into

the experiences of all our fellows, and to bear their burdens upon our feeling. Our Master was equally at home in the hovels of the poor and in the palaces of rich Pharisees. So shall we be if we are like him.

It is by this close relation of personal friendship, and by this alone, that the Christian church can be built up and the principles of the Gospel be made to prevail. The religion of Christ cannot be propagated in any other way. It is only by the contact of mind with mind, of heart with heart, of life with life, that its virtues and graces are reproduced and multiplied.

The kingdom of heaven is like leaven which a woman hid in three measures of meal till the whole was leavened. But in order that the whole may be leavened, the whole must be brought together in one compact body. From one life to another the sacred influences of love must flow, and it is only when men are brought near enough together so that their lives touch each other that the influence can be communicated.

Courtesy, for example, is one of the Christian graces. It is a fruit which the religion of Christ will always bear when it gets its growth in the human soul. But there are many Christians in whom this grace is not yet perfectly developed. This is the part of their character which needs culture. How are they ever to gain this culture if they are excluded from polite society? The spirit of God does develop this grace, but only under favorable conditions. The sunshine wakes to life the germ that is in the seed; but it will not make it grow through an asphalt pavement. And it will be difficult for those who were born and bred in rude society to acquire the graces of true courtesy if they are shut out from the circles in which courtesy is the law — if all their associations are with the uncivil. They never can become refined except by association with men and women who are refined. If those who lead gentle lives hold themselves aloof from those who lead rude lives, there can be little growth of refinement in society. But when all classes of people are brought together in the church, the expectation is that the principles of the divine life will

be communicated from one to another; that the gentleness and the unselfishness and the grace which find expression in ideal Christian lives, will pervade the whole society and prevail at length over the roughness and barbarism of the woods. This expectation is always realized when Christians recognize the duty of using their social influence and their social opportunities unselfishly; of consecrating to God not only their money and their talents, but their social life.

What is true of courtesy is true of every other high quality. Knowledge is a Christian grace that will scarcely be communicated in any other way. Many of our neighbors are ignorant and dull-witted. Those who are intelligent and cultivated, by their loving and helpful intercourse with them, may not only impart to them much information, but, what is better, the contact of their minds with minds better trained will quicken and awaken their intelligence, and inspire them with a desire to know. So with patience; so with charitableness of judgment; so with self-denying beneficence. They are all best learned from the lives of those who practise them; and it is hardly possible to learn them in any other way.

Here, then, are the two main reasons why the members of the same church should establish and maintain close and friendly social relations — first, because each individual needs, for the perfection of his Christian character, to learn to rule himself by the law of love in his intercourse with all kinds of people, those above him and those below him; and secondly, because it is only by the loving contact of mind with mind and heart with heart that the Christian virtues can be reproduced and propagated.

Such associations as these are, no doubt, repulsive to the feelings of refined and cultured persons. They do not like to meet and mingle with such people, even if they are their Christian brethren. Their persons are uncouth; their dress offends the taste; their manners are awkward and constrained; their views are narrow; their tempers are often sullen; it is hard to get at them, to establish any points of sympathy or understanding with them. It seems

hard and disagreeable, no doubt. But the disciples of the Nazarene should bear in mind that it is enough for them to be as their Master. We know that if he were here in the flesh, he would gladly receive us to his society; would walk with us and talk with us; would sit down with us in our homes; would admit us to the closest friendship. Yet we are not so vain as not to be aware that such association with us would offend his tastes — let us speak reverently. For we must not forget that his perceptions of beauty of conduct and character are far keener than ours; and that it pains him more than it can pain us to witness such ungainliness of soul and body as that from which we are wont to shrink. He could not have been the Saviour of the world if he had suffered himself to be governed by his æsthetic feelings, instead of his benevolent feelings. If we would be disciples of his we must take up this cross and follow him.

But would it not be very difficult, it may be asked, to put this principle of the text into practice? It would be difficult. It is commonly difficult to do right. It is difficult for some to speak the truth; it is difficult for others to judge their neighbors charitably; it is difficult for others to be honest, and for others to consecrate their property to Christ; but the fact that a duty is difficult hardly excuses us from its performance. The more arduous the work the greater the reward for doing it.

But would not this make a complete overturning in all our social customs? Possibly: but may it not be that society needs a complete overturning? The law of what is called society is, for the greater part, the law of self-pleasing. Not benevolence, but taste, is the arbiter of its affairs. The question is not in social circles and social assemblies, How can I do the most good — how can I confer the most happiness? but rather, How can I gratify my own tastes most thoroughly? As our civilization advances, this becomes more and more the principle on which society in some of its circles is organized. And this is not Christianity; it is heathenism; it is paganism; a refined and elegant variety, no doubt, but still paganism; and the

religion of the meek and lowly Nazarene has no more powerful foe. Nothing needs christianizing more than what is called, by a polite euphemism, Christian society. The thorough application of the Christian law to the social intercourse of neighbors, of members of the same church, would work a marvellous transformation.

We sometimes hear it said that the christianization of the church is a visionary enterprise. In great ecclesiastical assemblies the suggestion that party spirit be laid aside, and that, instead of trying to overpower one another, the representatives of the churches seek to please one another, and to prefer one another in honor, is received with a significant silence. And the proposition to introduce the Christian law of social intercourse into the church is likely to be viewed in many quarters as an impracticable innovation. Yet, so long as we call ourselves Christians, and accept the man of Nazareth as our Master, we ought, manifestly, to recognize the duty of making some attempts in this direction. Any church which will throw itself heartily into the enterprise of realizing the life of Christ in its fellowship will find that it is an easy and delightful thing to do. The difficulty of which we have spoken is mainly the difficulty of overcoming the disinclination — of making the attempt. Like many other services from which we shrink, the thorough performance of it brings an abundant reward. That which is drudgery in the anticipation often becomes a delight when we do it with all our hearts.

If the social life of the Church is to be christianized, it is needful not only that the Christian spirit dwell in the hearts of the pastor and the members, but that methods and opportunities be provided for the manifestation of it. Much could be done freely and spontaneously by the members in their intercourse with one another, and this will be the best fruit of the Christian spirit. For such manifestations of Christian kindness and neighborliness no rule can be given; those who practise them are a law unto themselves. But while it is true, on the one hand, that the spirit will make forms for itself, it is equally

true, on the other hand, that the provision of beautiful and appropriate forms gives the spirit freer utterance. It is part of our work to "make channels for the streams of love." And the Christian church ought to be so organized that its members should have ample opportunities of becoming acquainted with one another, and of manifesting the unity of the spirit.

It is true, however, that the best fellowship of the ideal church will be the fellowship of work. Those who are engaged in the various activities of the church are inevitably brought into close relations. It will be well for the pastor always to keep this fact before the people. Let him say, very often, from the pulpit; "This is a working church; we are trying to carry on a number of kinds of religious and charitable work; and those of you who wish to extend your acquaintance will do well to enlist in some of these enterprises." In truth the friendships that are formed among those who are partners in a common labor and sharers of an unselfish purpose, are worth far more than those whose only motive is social enjoyment. Fellow-soldiers or fellow-workers in the hospital are united by a stronger bond than that which joins members of the same social club. And because the pastor knows that this is true his first and strongest effort will be put forth to bring as many as he can of the members of his church into the fellowship of Christian labor. Those who are taking an active part in the Sunday-school, in the mid-week service, in the sewing-school, in the charitable visitation, in the guilds and brotherhoods, will find in their work a comradeship that will go far to satisfy their social needs. In order that this may be, however, the social side of all these departments of labor should be developed, and those who are co-operating in them should cultivate the bond of brotherhood. In their consultations about their mutual work and in all their association, they should seek to be helpers of one another, and sharers of one another's burdens and joys. If there are any among them that are timid and unpractised in social intercourse, special kindness should be shown to them. Christian disciples who are thus engaged together

in the labors of the church may often be quite as serviceable to those *with* whom they work as to those *for* whom they work.

But, in addition to the fellowship of work, the church should make opportunities for fellowship in social pleasures. "Let each one of us please his neighbor, for that which is good, unto edifying."[1] One important way of doing good to our neighbors is by giving them social pleasure, and this is a method which every Christian church should learn and practise.

It is highly important, to begin with, that methods should be devised of promoting acquaintance among church members. In small churches this task is not difficult; there are many churches in which it is not impossible for every member to know every other. But in large churches in the cities, where the membership is scattered over a wide territory and where the social engagements are many, this problem becomes somewhat difficult. It is never solved with entire satisfaction to the faithful pastor, but a warm heart and a resolute purpose can accomplish much. There are many churches in which it seems almost a physical impossibility that acquaintance should be universal; but it is possible to provide that no household and no individual shall be left friendless; that every one shall have ample opportunities of Christian fellowship. If no one can know all his brethren, each one may know many, and may find in the social life which the church provides the supply of his highest wants.

Those church members who reside in the same neighborhood ought to be able to maintain some neighborly relations. To this end pains should be taken to inform those who live in any given neighborhood when a family living in their vicinity is added to the congregation. In some churches it is customary, when individuals or households are received into the church, to name the place of their residence, that those who live nearest them may be able to discharge their neighborly obligations. It is well for the pastor to have a supply of cards printed in blank, on which he may inscribe

[1] Rom. xv. 2.

the name and residence of every new member, inclosing them to those who can most conveniently call, and inviting them to manifest to the new-comers the fellowship of the church.

For many reasons it is better that the people themselves should do this work than that it should be done by the pastor. The pastor's call is perfunctory. He goes because it is his duty to go. It is well if he has the grace to conceal this disagreeable fact; but many of those on whom he calls must be aware that it is an official service, and does not possess any social significance. A friendly call from one of the members of the church living in the neighborhood might wear a different look. It would almost uniformly be accepted as an act of friendship; it would manifest the fellowship of the church more clearly than a call from the pastor.

It is desirable that the social ties which bind members to the church be as strong as those which bind them to their pastor. Those who join the church, and not the pastor, should be received by the church at least as heartily as by the pastor. Pastors come and go, but the church abides; and it is of the utmost importance that the attachment of each member be fastened upon the church, and not merely upon its minister.[1]

There are, doubtless, congregations in which such a recognition of the fraternal relations of members would not be possible; in which the members would resent the suggestion that they owe any courtesies to one another because they belong to the same church and live in the same neighborhood; in which the barriers of social reserve are far too high and strong to admit of any genuine brotherhood; but these churches greatly need to consider the charter of their existence and their right to bear the name of Christ.

In churches which recognize a fraternal relation among their members, and desire to promote and strengthen it, a convenient device is the division of the parish into a number of well-defined geographical districts, each of which

[1] *Parish Problems*, p. 233.

should be placed in charge of a pastoral committee, consisting perhaps of one gentleman and three ladies. The directory of the church should be printed, with the boundaries of each district distinctly defined, and the names and residences of families and individuals residing within the district brought together. The members of the congregation can thus see at a glance who their neighbors are, and where they live; and they can, if they desire, show themselves neighborly to those within their reach. The pastoral committee should visit every family in its district at least once a year, and should report to the pastor any changes of residence in the district, and any removals from it, with the names of new-comers within their territory who are attending the church.

Such a division of the parish into geographical districts, with a pastoral committee in charge of each, is a convenient arrangement for many purposes. It is necessary to canvass the parish from time to time for various objects; this machinery provides a way whereby every family can be expeditiously and surely reached. In some churches the benevolent collections are thus taken with but little labor. Cottage meetings and neighborhood sociables may also be held occasionally in the several districts under the direction of the pastoral committees.

The chief value of the geographical division is, however, the aid which it affords in the cultivation of church fellowship by grouping the members of the congregation. By means of such a system, it is possible for those belonging to the same church to fulfil their fraternal obligations to one another, and to foster that sentiment and spirit of brotherhood on which the usefulness of the church so largely depends.[1]

In the city churches it is often difficult to make the acquaintance of those who have become regular attendants upon the Sunday services. In such churches it is well to appoint a welcome committee, whose duty it shall be to watch for such regular comers, to express to them the hospitality of the church, to obtain their names and

[1] *Parish Problems*, p. 235.

addresses, and, if they are willing, to present them to the pastor. Another simple device is to place in the pews occasionally plain cards on which any persons who know that they are not known, and who wish to be considered as members of the congregation, should be desired to write their names, with their places of residence, dropping the cards into the collection baskets. The pastor is thus directed to the homes of strangers who desire his acquaintance, and he may bring them to the notice of the pastoral committee.

It is important, however, that frequent meetings for the promotion of acquaintance be held in the social rooms of the church itself — meetings to which the whole congregation should be invited. To this end it is necessary that the church should be provided with social rooms, apartments adapted to social intercourse. The parlors of the church are an essential part of its outfit for Christian work, and the social meetings held in them, with which no religious exercises are connected, are to be reckoned as a means of grace.

These church sociables have frequently been made the subject of caustic comment, and there is no doubt but that serious abuses have been connected with them; nevertheless they should serve an important purpose in the development of the social life of the church. In some cases they have been almost wholly devoted to diversions of some nature; long programmes of musical and elocutionary performance, and various amusements are provided; thus the entire evening is occupied and very little opportunity is given for the promotion of acquaintance. The primary object of the church sociable is not, however, recreation, but sociability, and its exercises should be so ordered as to give ample time for conversation. A little music or a brief recitation or two to enliven the occasion may be allowed, but this part of the exercise should not be protracted. Some light refreshments may be served, but this also should be a subordinate feature, and the entertainment should always be plain and inexpensive. It is better that it should be gratuitously served. The purpose of the

sociable can only be to afford an opportunity for free and friendly conversation among members of the same congregation. They have come together to recognize the bond that unites them, and to receive one another even as Christ also has received them to the glory of God. Here they are neither rich nor poor, learned nor ignorant; they are brethren in Christ Jesus. It is not the place for friends and cronies to gather into congenial groups; it is the place to remember the solemn covenant of mutual help and sympathy which was uttered or implied when they entered into the fellowship of the church.

Much depends on the spirit of the pastor. If he is a man of genuine friendliness, and if he is fully possessed with the truth that the church must be a brotherhood, his enthusiasm is likely to be contagious and the spirit of good-will and cordiality will prevail in these social assemblies. When the leaders of the congregation, the men and women of wealth and social standing take up this purpose heartily and devote themselves to seeking out those whom they do not know, and those who are likely to be neglected, manifesting to them a true Christian courtesy, the effect upon the life of the church is often very salutary. There are churches in which the prosperous and the cultured members have learned to use their power and prestige in such a way as to draw the membership into the most fraternal relations. No spectacle can be more grateful to the faithful pastor than that which he sometimes witnesses in these social meetings, when with no sign of patronage or condescension on the one hand, or of sycophancy on the other, the rich and the poor meet together as Christian brethren. It is doubtful whether any service which the church roof shelters has a deeper significance than this, or helps more effectually to bring to earth the kingdom of heaven.

The kind of social assembly which we have been considering is intended for the whole congregation. But there seems to be a place for a meeting, partly religious and partly social, to which none but communicants in the church shall be invited, and which shall be wholly devoted

to strengthening the tie that binds the believers into one household of faith and one brotherhood of love. Assemblies of this description, sometimes called fellowship meetings, are held in some churches. They may well be called on the Monday evening following every communion, that there may be opportunity for the members of the church to meet any who may have been received into the church on the preceding day. It is often the case that members thus received have no early opportunity of making the acquaintance of those with whom they enter into covenant; and the solemn words that are spoken by both parties to this covenant appear to be nothing better than mockery, unless some way is provided by which the friendship thus promised may have a chance to begin its life in a mutual acquaintance. In some churches the pastor, on behalf of the church, extends to the candidates the right hand of fellowship; but it is well if the members are permitted to express their greetings in their own way.

If it be found inexpedient to devote a whole evening to this purpose, it may be practicable to give to it half of the hour of the mid-week service in the week following the Sacrament. But if the church can be brought to consider the matter, it will not grudge a whole evening, once in two months, for the cementing of its own unity; for the more perfect realization of that communion of saints which its creed so clearly affirms, but which its practice so imperfectly illustrates.

The conduct of this meeting should be altogether informal. It will be well to spend a little time in song and prayer at the beginning; and if there are members of the church who can be trusted to speak judiciously and heartily and briefly of the friendships which the church fosters and consecrates, of the benefits and joys of Christian fraternity, a few words from them may be helpful and welcome.

Then an opportunity should be offered for conversation. This intercourse of the fellowship meeting will naturally be somewhat less hilarious than that of the sociable; the voices will be keyed to a lower pitch; the talk will be in

a gentler strain; but it ought to be cordial and unreserved. No introductions should be required or tolerated; people who have said to each other what all these have said before the communion-table do not require the formality of an introduction. Let every one speak first to those whom he does not know, if any such there be, and then to those with whom he is least intimately acquainted; let him reserve his intercourse with familiar friends for other occasions. The themes of conversation cannot be prescribed; but the natural drift of the talk in such a meeting would be, it would seem, toward the more serious topics; toward the life and the work which the church is seeking to promote. After half an hour spent in these familiar greetings and communings, the assembly may again be called to order, and with a few words of prayer and song, may be dismissed.

Such a meeting will be of no profit — it will be postively mischievous — unless there be in the church a genuine and hearty fellowship which seeks expression. To call together people who really care very little for one another, who do not prize the friendships into which the church introduces them, who are haughty or supercilious or indifferent toward their fellow-members in the church, and to turn them loose upon one another in the fashion here suggested, would result in nothing but injury. Doubtless there are such in all our churches. Perhaps there are many churches in which the number of these is so large that no such method as this could be profitably introduced. But it is certainly true of most of our churches that there is no lack of a real friendship; the only failure is in a proper expression of the brotherly interest and good-will that are in the hearts of the multitude. How often a better acquaintance shows us tender sympathy and self-denying generosity where we had thought were nothing but indifference and exclusiveness! The great majority of our reputable neighbors are far kinder than we think them; the lack which we deplore is not in the feeling so much as in its expression. In the church, more than anywhere else, this is true. Our modern life, in our cities and larger towns, is

so intense that the opportunities are few for the cultivation of friendships beyond a very narrow circle. And if some simple ways can be devised in which the people of the churches can be brought together and encouraged to express their sympathies and their good wishes, great benefits will result — to those who give as well as to those who receive these overtures of kindness.

It is well to have a short fellowship meeting at the end of every mid-week service. The people should be encouraged to tarry for ten minutes or so after the close of this service, for handshaking and the interchange of friendly words. The more opportunities of this sort they enjoy, the less likely are they to indulge in bickerings and jealousies. One of the deepest needs of our large churches is a more perfect union. It is needed to consolidate the church for work; it is needed to develop and express those Christian sentiments of good-will which are the only enduring cement of society in these turbulent and ominous times. Assemblies of this nature, which are intended to bring all the members of the church, rich and poor, old and young, together on an equal footing, and to cultivate and manifest a genuine Christian brotherhood, have an influence that reaches far beyond the confines of the church.[1]

[1] *Parish Problems*, p. 269–271.

CHAPTER XIII

WOMAN'S WORK IN THE CHURCH

THE place of woman in the modern Church is not that which she occupied in the Apostolic Church or in any of the centuries preceding the Reformation. It is equally true that the place of woman in the state, in the community, and even in the family, is unlike that to which she was confined in the days of Paul the Apostle. From a position of subjection she has passed to one of social equality. The natural laws are not repealed, and the relation of woman to man will always be what nature has ordained that it shall be; but the race has come to understand that differences of function and endowment among human beings do not necessarily signify superiority or inferiority, and that, since we must all stand before the judgment seat of God, there ought to be no lordship or vassalage among us. In the days when brute force was the arbiter of all disputes, the position of woman in society was necessarily that of an inferior; but as spiritual values have asserted themselves, the ground of this subordination has disappeared. That the emancipation and elevation of woman are chiefly due to Christianity cannot be gainsaid. It would be strange indeed if the Church of Christ should deny to woman the honor of which his gospel has made her worthy. For what else has she been lifted up and dignified if not that she should occupy that social position for which she has been fitted?

If, therefore, the entire relation of woman to the society in which she lives is different now from what it was in the time of Paul, we need not be surprised to find her relation to the Church correspondingly changed. Paul's injunctions to women to refrain from public speech and to maintain a strict reserve in public places were wholly justified

by the social conditions then prevailing. He simply forbade women to put themselves in an equivocal attitude before the community — to adopt a line of conduct which would have brought scandal upon the Church. It would have been indecorous for a woman to appear in a public assembly with an unveiled face; Paul disallowed this as expressly as he condemned public teaching, and for the same reason. The social conditions have changed; it is no longer proof of a lack of modesty if a woman shows her face or opens her lips in a public assembly, and therefore the admonitions of Paul are no longer pertinent. There seems to be no longer any good reason why women may not do any kind of work in the Church that they are fitted to do. The time has come of which the apostle's words were only a prediction: "There can be neither Jew nor Greek, there can be neither bond nor free, there can be neither male nor female: for ye are all one in Christ Jesus."[1] Whether women will, in any considerable numbers, undertake the work of the regular ministry may be doubted. In those communions which have opened the pastoral office to them they do not seem to be eager to assume it. But the fields of labor that are opened to them in connection with the work of the local church are wide and fruitful. Their influence in its councils everywhere is pervasive and commanding. They compose about two-thirds of the membership of our American Protestant churches and a far larger proportion of the active laborers in these churches. There is no longer any need to claim for woman a place of influence and power in the Christian Church.

The prudential maxims of the Apostle Paul, cautioning women against bringing scandal upon the Church by a violent departure from social customs, are not, however, the only Biblical references to woman in connection with the work of the Church. In the Jewish dispensation prophetesses were recognized, and among the Christians the active service of women is often mentioned with praise.

[1] Gal. iii. 28.

"Our Lord found among women the most ardent and faithful disciples, and the most efficient in ministering to His wants. The Son of God, in becoming Incarnate, was born of a woman. Thus was conferred upon womanhood the highest honor and a transcendent glory. She whom all men should call blessed, — she who was so highly favored, is properly the type of what woman in Christ should seek to become. No privilege could be greater than to belong to that sex, upon which the mother of our Lord conferred such distinction. Observe the confidence our Lord reposed in women and the fidelity of their ministrations. The names of the Marys and others are as imperishable as those of the Apostles. As often remarked, holy women were 'last at the Cross and first at the sepulchre' on Easter morning. Holy women were part of the Church which waited for the promise of the Father, the coming of the Holy Ghost, the Comforter.[1] The gifts of the Spirit descended upon women, and not upon men only. They equally shared in the Church's Baptism and Eucharistic Feast. They were ministered unto, and themselves fulfilled a ministry. It was the widows of the Hellenic portion of the church at Jerusalem that gave occasion to the appointment of the Seven Deacons.[2] And that there were deaconesses in the Apostolic Church is scarcely more doubtful than that there were deacons. St. Paul says, writing to the Romans, 'I commend unto you Phebe, our sister, which is a servant (Greek, a deaconess) of the church which is at Cenchrea.'[3] She was evidently a person of much consideration. St. Paul recommends her at greater length than any others: 'that ye receive her in the Lord as becometh saints, and that ye assist her in whatsoever business she hath need of you, for she hath been a succourer of many and of me also.' In St. Paul's first Epistle to Timothy[4] a literal translation of the Greek would seem to show, and in this agree the best ancient and modern interpreters — that where we read of the wives of deacons, the meaning is really female deacons. 'Even so

[1] Acts i. 14.
[2] Acts vi. 1.
[3] Rom. xvi. 1.
[4] 1 Tim. iii. 11.

must the women deaconesses be grave, not slanderers, sober, faithful in all things.'"[1]

Precisely what were the official functions of these women named by Paul is not so clear. His counsels against the public teaching of women are not inconsistent with the supposition that women may have been employed by the Church in the quiet ministries of charity. But in addition to those who may have been officially related to the Church, quite a number of others are mentioned about whom no such suggestion is made, and whose efficient service in the work of the Church is recorded with high approval. Dorcas was a woman well beloved in the community where she lived, "for the good works and alms deeds that she did;"[2] Priscilla,[3] the wife of Aquila, seems to have had equal part with her husband in training for his ministry the eloquent Apollos, ranking thus among the earliest of the instructors in divinity; there was a Mary[4] in Rome, who as Paul testifies, bestowed much labor on him; "Tryphena and Tryphosa who labor in the Lord," and "the beloved Persis who labored much in the Lord,"[5] are also gratefully remembered by him; Euodias and Syntyche, who appear to have been zealous workers, receive a message from him, and there is also a general reference, in the letter to the Philippians, to "those women who labored with me in the gospel."[6] Nor should it be forgotten that the first Christian church in Europe was gathered by a woman who opened her house (after the Lord had opened her heart) to Paul and his companions on their first visit to Philippi.[7] None of these appear to have been deaconesses or official women; but they were bearing their part, evidently an important part, in the work of the Church. In spite of the unfavorable social conditions, the Church found employment for its devout women. It would appear from Paul's testimony that the unofficial women — those whose service was voluntary — had quite

[1] The Rt. Rev. John F. Spaulding in *The Best Mode of Working a Parish*, p. 187–189.

[2] Acts ix. 26. [3] Acts xviii. 24–27. [4] Rom. xvi. 6.
[5] Rom. xvi. 10. [6] Phil. iv. 2, 3. [7] Acts xvi. 11–15.

as much to do with the life of the Apostolic Church as those who were supposed to have belonged to an order of the ministry.

In the post-Apostolic Church the existence of an order of deaconesses is unquestioned. The names of many of them are mentioned by the early fathers, and their duties are defined in the primitive legislation. They assisted the deacons in ministrations to the poor, and acted as ushers for their own sex in public assemblies. Women and girls who were candidates for baptism were instructed by them in the baptismal answers, and robed by them in white for the solemn sacrament. The *agapae*, or love-feasts, were also provided by the deaconesses. In the times of persecution it was part of their duty to visit the women prisoners, and to show hospitality to fugitives of their own sex. At first they were ordained to office precisely as men were ordained, by prayer and the laying on of hands; but later, the tactual imposition was reserved for the male clergy, and the deaconesses were consecrated by prayer alone. Up to the fourth century, only those could thus be set apart who were either maidens, or widows who had been married but once, and they must be at least sixty years of age; after the council of Chalcedon the age was fixed at forty. This order of Church servants lingered in the Latin Church through the sixth century, and in the Greek until the twelfth. The name is still given in the Roman Church to the women in monasteries who have the care of the altar.

Although the order of deaconesses has disappeared from the Church of Rome, the work to which the name was once given has had a beautiful development. The order known in France as the "Daughters of Charity," and in most English-speaking countries as the "Gray Sisters" or the "Sisters of Charity," but whose official designation is "The Daughters of Christian Love," is one of the most notable and illustrious fruits of the Christian spirit in modern times. The order was founded in Paris in 1617 by St. Vincent de Paul and Madame Louise Morillac le Gras. It began with a little group of fifteen

women who were associated for the purpose of visiting and caring for the sick. Originally they seem to have been connected with a parish, and many of them were married women; but the work rapidly spread to other parishes and cities, and the need of some organization of the work became apparent. The good woman who was St. Vincent's coadjutor in the beginning was left a widow in 1625, and she at once signified her purpose of devoting her life to this work. Her duty to her family held her back, however, from undertaking the care of contagious cases, and the founder discovered that none but unmarried women or childless widows could render the service required. In 1633 the order was established by the Archbishop of Paris; and in 1668 it was officially acknowledged and endorsed by Pope Clement IX. The rule of the order has not been changed from the beginning; there seems to be no provision for amending it, nor has there appeared any serious need of amendment. The vows are not perpetual; a five-years' probation is required before the vow can be taken, but it is annually renewed. The constitution appoints a superior for every congregation, to be elected triennially by the members: she may be re-elected once, but no oftener. She is aided in the administration by an assistant, a treasurer, and a *dispensière* or steward. The superior of the congregation is under the authority of the superior general of the order; the sisters of the congregation are pledged to obey their superior. Their rule requires them to rise daily at four o'clock; to pray twice a day; to live abstemiously; never to take wine except when they are ill; never to refuse to nurse the sick, even in the most loathsome and dangerous cases; never to stand in awe of death; always to remember that in nursing the sick they are nursing Christ, whose servants they are. They are to have no intimacies or special friendships; one sister is not allowed to kiss another, except as a sign of reconciliation, and the manner of this rite is prescribed. They are warned against feeling greater interest in one patient than in another: their service must be, like the sunshine and the rain of heaven, an equal

bounty to the agreeable and the disagreeable, the just and the unjust.

Before the death of St. Vincent the order which he founded had spread through many lands; it now numbers many thousands; the messengers whom it has sent forth are found in every city in Christendom, and on every battlefield; and wherever the dark wings of the pestilence are spread, there are they, ministering in Christ's name. Before the spectacle which they present, ancient bigotry and religious rancor often stand dumb or open their mouths with praise and blessing; it is a hopeless blindness of soul which refuses to recognize the mind of Christ in the work of the Sisters of Charity.

In some of the Protestant churches serious attempts have been made to revive the ancient order of deaconesses, which, in the growth of monasticism, disappeared from the life of the Church. Speaking of the Episcopal churches, Bishop Spaulding says:

"The attempted restoration of this Order in the reformed Catholic Church is more than justified. Indeed, this is the imperative duty of every branch of the Church which claims the Bible as interpreted by the Church in the past ages as its rule of faith and practice. And the success of every effort in this direction is only what might be expected. The inference cannot be set aside, that it is the will of Christ that His Church should be served by the ministry of Deaconesses or Sisters, as well as of Deacons and other Orders. And now that the work which the Church is called to do is pressed upon us, and we are working up to a sense of its magnitude and of the need of more laborers, and the faithful are everywhere searching for the best instrumentalities and methods, by the study of Holy Scripture and the example of the primitive ages of Faith and of most successful labor, there can hardly be a doubt that we shall soon have the primitive Diaconate revived and restored among us; we shall have Deaconesses under this or some other name, as that of Sisters, successfully laboring in every Parish, in the schools of the Church, and in hospitals, homes and asylums, for

all classes of the afflicted. We shall have teaching Deaconesses or Sisters for our Parish schools, which will by and by be seen to be necessary, not for a salary, but with the assurance of the Church's support and care through life. We shall have Deaconesses or Sisters regularly employed in winning to Christ both men and women, and imparting primary instruction and ministering to the sick and needy under the care and maintenance of the Church. The sanction given to this office and work of women in the Church of England, and by the General Convention of the American Church, is one of the most hopeful of the signs of the times. It gives us hope that the thorough working out of a principle of the Gospel so generally recognized, cannot be long delayed." [1]

The canons of the Protestant Episcopal church in the United States now make full provision for the employment of deaconesses. Any bishop of the church is authorized to appoint to the office unmarried women of devout character and proved fitness. The candidate must be at least twenty-five years of age and must present to the bishop testimonials showing that she has spent at least two years in preparation for the work, and that she possesses such characteristics as would fit her for the service contemplated. The duty of a deaconess, in the words of the canon, is "to assist the minister in the care of the poor and the sick, the religious training of the young and others, and the work of moral reformation." It is also provided that no woman shall accept work in a diocese without the written permission of the bishop, nor in a parish without like authority from the rector. The vows of these deaconesses are not perpetual; they may at any time resign the office to the bishop of the diocese; but they may not resume the office thus laid down, unless, in the judgment of the bishop receiving the resignation, "there be weighty cause for such reappointment." The canon also provides that no woman shall exercise this office until she has been set apart by an appropriate religious service — the form of which is left to the discretion

[1] *The Best Mode of Working a Parish*, pp. 191, 192.

of the bishop. In some dioceses the solemnity is similar to that of the early Church, involving not only prayer but the laying on of hands. These deaconesses serve as assistants in parishes, as teachers of kindergartens, as Bible readers, as workers in missions and hospitals, and as visitors and nurses among the poor and the sick. In some of the larger parishes several are employed, and the revival of this ancient order of servants of the Church is meeting with much favor.

The Methodist Episcopal Church in the United States has also entered this field and is cultivating it with much enthusiasm. The Woman's Home Missionary Society of this church has under its care eighteen "homes," in different parts of the country, to which more than one hundred trained deaconesses are attached; and there are three or four such homes, under independent boards of management, employing a considerable number of women. The principal training school is at Washington. It would appear that the chief work of the deaconesses in this church is that generally known as city mission work. The head of the training school thus describes it:

"Take the work of the deaconess; what is her employment? She visits from house to house where the masses are, by whom the church so sadly and so wrongly is regarded as a social club, which has no interest in them nor to them. She opens industrial schools for the ignorant and helpless ones for whom the word home has no associations and who have never experienced the joy and blessedness of the family. She gathers the children of the foreigners into kindergartens, where, along the avenues of the eye, the ear, the touch, mercy and grace shall find their way to the heart and mind. She enters the dwellings of the poor and sick where suffering is unmitigated by the soft hand of love. She comforts and befriends the victims of the vices and sins of men. She consoles and counsels the deserted and bereaved. She searches out the widow and orphan and aids them with her sympathy and charity. She brightens with her presence the cots of the hospital wards and directs the asylums for the orphan and

the aged. She soothes the last hours of the dying with helpful messages from the Holy Word."

It would appear from the reports that most of the deaconess homes connected with this church are of the nature of settlements or city mission stations, and that the deaconesses having their headquarters in these homes are engaged, somewhat independently, in the prosecution of such evangelistic and philanthropic work as is described above. There are occasional references to co-operation with pastors, but for the most part it is the "Deaconess Home" and not the church which is regarded as the centre of the work.

In some of the other American Protestant churches the name of deaconess is given to women whose service among their own sex corresponds to that of the Congregational deacons; they are members of the church, chosen to have a certain oversight of its charitable work; the care of the poor and the sick is committed to them, but they have received no special training for the work, nor do they devote their lives to it. The meaning of the term as thus employed is set forth by a Congregational pastor in the following paragraphs:

"No workers in a church can do more to increase its usefulness than a band of properly qualified deaconesses. Shall they be elected as other officers? or shall they be selected by the pastor as his especial helpers in pastoral work? The writer of this paper prefers the latter method. The pastor selects such a number and such persons as the circumstances of the church make expedient. The whole parish is divided into districts. Each district has a deaconess whose duty it is to keep watch over all the persons in that district. If any need the pastor she informs him; if any are liable to be neglected, she asks others to call and extend friendly courtesies; if any are poor, and need assistance, they are reported to the proper officers; if any strangers come into her district, she takes care that they are invited to attend church. These are what may be called the social and temporal duties of the deaconesses. Then follow the spiritual duties. They keep watch over all

their district, and if any need especial care they go to them, and either help them or direct them to the proper ones to give help. They visit young converts; they talk with the unconverted, they look after the sick, and if need be pray with them; they act for the pastor in all possible ways. They have a monthly or weekly meeting with the pastor, at which the results of their calling and various observations are reported, and they give to him usually the most reliable information he obtains concerning the condition of the parish. Where the proper women are secured for this work, no people in the parish are likely to be neglected. All are called upon, and the pastor is kept informed as he could not be if dependent on his own resources alone.

"The women chosen for this service should never be of the 'goody goody' kind, and seldom past middle age. They should be selected for their social position and social gifts, as well as for their spirituality. Sociability, social position, intelligence, and spirituality are essential to the successful deaconess. These qualifications are far more likely to be secured when the pastor carefully chooses his helpers than when they are selected by vote of the church." [1]

The Church of Scotland has undertaken to restore the order of deaconesses. In the report for 1895 of the Committee on Christian Life and Work is the following statement:

"Our Church, following the Scriptures and the example of the early Christians, has found a name and place in her ranks for women of culture and refinement who wish to devote their whole time and skill to the service of the Lord Jesus Christ in His Church. Having this ideal, the order of the Diaconate is one that is certain to attract to itself many ardent and sympathetic natures who are longing to give themselves entirely to work among the needy and troubled and suffering, and who are not prevented from doing so by family ties and duties or by other circumstances. We know how the poor and friendless in their

[1] The Rev. A. H. Bradford in *Parish Problems*, pp. 285, 286.

distress turn naturally to the parish church and minister as their home and counsellor; and in the more crowded centres of population, and even in rural districts, where the conditions under which the out-workers and farm-workers toil are unfavorable to virtue, it is of immense consequence to have the help of a thoroughly trained and well-educated and devoted Christian lady." [1]

Some of the women thus set apart for service are at work in foreign mission fields, some in connection with city missions, but the most of them are in the employ of large city churches, working under the direction of the church session. A Deaconess House has been established, in which a thorough training is given to those who wish to devote their lives to this work. A recent report of the Deaconess Superintendent thus sets forth the purpose of the institution:

"The object of the Home is twofold: 1st, that of receiving women, who, coming to it with pure and holy motives, are able to make Christian work the chief object of their life. These, after fulfilling the condition laid down by the Assembly, — namely, that of having been trained for two years in the Home (or of having been known as active workers elsewhere for seven years), may, if they desire it, be set apart as Deaconesses. If they remain in the Home, they will then be expected to go to any part of Scotland where they may be required, and to work there under the minister and kirk-session of the parish. Some may wish to be Deaconesses living not in the Institution, but in their own homes, and these will be set apart by the kirk-session of their own parishes with consent of their presbytery. 2d, that of receiving as residents for instruction and training in various methods of Christian work ladies who, while they do not wish to be Deaconesses, desire to be competent Christian workers. Experience indeed teaches at home, but it is often with many blunders and much loss of time and usefulness, whereas if methods which have been tried and proved are learned, they can be carried away and adapted in the smaller particulars to local requirements." [2]

[1] Page 577.

[2] *Year-Book for* 1890, p. 34.

The instruction in this institution includes classes in Scriptural knowledge and the art of teaching, courses of Bible readings by neighboring ministers, lectures on missions to the heathen, on the qualifications of church workers, on sick-room cookery and the care of the sick, on literature for church workers, on the district visitor as an evangelist, and various similar lines of training.

The deaconesses thus prepared are set apart by a solemn service, prescribed by the General Assembly. A sermon is preached on the occasion and the following questions are proposed to the candidate:

"1. — Do you desire to be set apart as a Deaconess, and as such to serve the Lord Jesus Christ in the Church, which is His body?

"Ans. — I do.

"2. — Do you promise, as a Deaconess of the Church of Scotland, to work in connection with that Church, subject to its courts, and in particular to the Kirk-Session of the parish in which you are to work?

"Ans. — I do.

"3. — Do you humbly engage, in the strength and grace of the Lord Jesus Christ, our Lord and Master, faithfully and prayerfully to discharge the duties of this office?

"Ans. — I do."[1]

After silent prayer by the congregation, and a consecrating prayer by the minister, the candidate is declared to be a deaconess of the Church of Scotland. It will be seen that the Church esteems the restoration of this ancient order of the ministry as no light thing, and invests it with dignity and honor.

The close connection of these Scotch deaconesses with the work of the local church is emphasized in all their training. They are not independent laborers, nor is there any organization to which they belong which prosecutes its work upon lines of its own choosing; they are strictly subordinate to the ecclesiastical authorities. They are to be helpers of the church, sharers in its ministry, messengers of its goodwill. They are to furnish a channel of com-

[1] *The Place and Power of Woman*, p. 11.

munication between the church and the needy poor to whom it is sent with help and consolation. In this respect their work is probably wiser and more effective than that of certain orders in this country whose relation to the church is but slight, whose ministry is not known in the community as representing the church, and whose service has little if any tendency to draw the poor into the fellowship of the church.

The effective beginning of this modern movement toward the enlistment of women as official servants of the church may be traced to a little town on the banks of the Rhine, where, in 1836, Pastor Fliedner, of the Lutheran Church, opened his little parish hospital and called for help in ministering to the sick. This was the first training school for nurses in modern times. A picture in the little gate-house of the parsonage-garden where Fliedner began his work bears the inscription: "The kingdom of heaven is like to a grain of mustard-seed." The Scripture has been abundantly fulfilled. The grain of mustard seed has not merely become a tree, it has multiplied to many trees; the birds of the air on many shores are lodging in the branches thereof.

When Pastor Fliedner assumed charge of the little parish of Kaiserswerth in 1822, destitution had overtaken the community through the failure of a velvet manufactory in which nearly all his small flock had earned their livelihood. His people were starving, and he was compelled to go forth into Holland and England to collect funds for their relief. His observations in those countries quickened his philanthropic impulses, and he came home with a purpose to do something for the relief of his fellow-men. The first call came from the Prison Society of Düsseldorf, six miles distant, in a proposition to provide an asylum for discharged female prisoners, where they could be sheltered and trained for usefulness. It was a great undertaking for a parish with such narrow means, but the brave pastor, whose wife most heartily supported him, opened a summer-house in his garden, and bade the prisoners welcome. Shortly after, a house was hired for the asylum, and the summer-house was used for a knitting-school for poor

children, which soon took on some of the characteristics of a kindergarten. It was a curious combination of philanthropies, but resolute hearts were in the work and it greatly prospered. Many prisoners were reformed and little children were made happy and wise under the tuition of the faithful pastor and his wife.

And now another human need appealed to them. There were many sick, and a hospital was demanded. One house only in Kaiserswerth was available for such a purpose; its price, in American money, was sixteen hundred dollars; the penniless pastor bought it, and before the year was gone paid for it also. Two friends, single women, volunteered to be the nurses in this hospital: Oct. 13, 1836, the maidens took possession of the house; they had for furniture a table, a few chairs with half-broken backs, a small set of crippled knives and forks, and a heterogeneous collection of rickety bedsteads. Thus, "with great gladness and thanksgiving," began the Deaconess House at Kaiserswerth. To-day the little hamlet is one of the centres of the philanthropic work of the world. Besides the principal hospital, now containing two hundred and twenty beds, there is a hospital for disabled deaconesses, a Magdalen home, a large kindergarten, a training-school for teachers, an orphanage, a holiday house for retired deaconesses, an old ladies' home, and a great many shops and buildings in which the industrial work of the mission is carried on. This is the seed-plot. But how wide has been the planting. To all parts of the world the work has spread. Fliedner was called to other countries to establish branches of his hospital training-schools, and the women who have been fitted for service in Kaiserswerth have found their way into many lands.

With two of his deaconesses, Fliedner came early to a German church in Philadelphia. Others have followed, and Kaiserswerth now has six branch training-schools in the Lutheran churches of the United States. In Jerusalem, in Constantinople, in Alexandria, Beirut, Smyrna and many other places the indefatigable founder built hospitals, boarding schools and orphanages. Since Kaisers-

werth was instituted, ten thousand four hundred deaconesses have been ordained in the German Protestant Church, and they are found to-day at work in three thousand six hundred and forty different places.

The course in the training school at Kaiserswerth covers three years. There are two classes — one for nurses, the other for teachers. In certain rudiments of service all are trained. Every one must know how to do general housework — to cook, to wash and iron, to sew, — for these homely services may be required of any deaconess. After these primary lessons the course divides, and those who are to become nurses are specially trained in the hospital while the teaching sisters receive the instruction that fits them for their work. All these sisters also are set apart to their work by a solemn service of consecration.[1]

[1] The form of consecration as used at Dresden is as follows:

"Liturgie bei Einsegnung von Diakonissen. Lied. Ansprache.

"Nach der Ansprache legen die Einzusegnenden ihr Gelöbniss in die Hand des Geistlichen ab.

"P. Kniet nieder und bittet um den Segen. — Die Einzusegnenden beten: 'Gott sei uns gnädig und barmherzig, und gebe uns seinen göttlichen Segen! Er lasse über uns sein Antlitz leuchten, dass wir auf Erden erkennen seine Wege. Es segne uns Gott, unser Gott, und geb uns seinen Frieden. Amen.'

"P. Es segne euch der dreieinige Gott, Gott der Vater, Sohn, und heiliger Geist.

"Schw. Amen.

"P. Friede sei mit Schw. N. N.

"Schw. Friede sei mit ihr.

"P. Er sende ihr Hilfe vom Heiligthum.

"Schw. Und stärke sie aus Zion.

"P. Der Herr unser Gott sei ihr freundlich und fördre das Werk ihre Hände bei uns.

"Schw. Ja, das Werk ihre Hände wolle er fördern.

"P. Amen! In Jesu Namen.

"Schw. Amen.

"Hierauf giebt der Geistliche jeder der Schwestern einen Gedenkspruch und betet über ihnen: Ewiger Gott, Vater unsers Herr Jesu Christi, du Schöpfer des Mannes und des Weibes, der du Mirjam und Debora und Hanna und Hulda mit dem heiligen Geiste erfüllt und es nicht verschmäht hast, deinen eingebornen Sohn von einem Weibe geboren werden zu lassen; der du auch in der Hütte des Zeugnisses und im Tempel Wächterinnen deiner heiligen Pforten erwählen hast; siehe doch nun auf diese Mägde, die (dir) zum Dienst verordnet werden, und gieb ihnen deinen werthen heiligen Geist, und reinige sie von aller Befleckung des Fleisches und Geistes, auf dass sie würdiglich vollstrecken das ihnen aufgetragne Werk zu deiner Ehre und zum

The Kaiserswerth deaconesses are assigned to their work by the parent institution; they are always under marching orders, and they receive no remuneration from those who employ them. Hospitals which accept their services as nurses pay the "mother-house" at Kaiserswerth, or the branch house from which they go forth, a small annual sum; the dressmaking department furnishes each deaconess with the simple garments needful, and a small yearly allowance for pocket money. Food and shelter are furnished them in the hospital or the parish where the work is done. When they are disabled a home awaits them in the parent institution.

The vow of the Kaiserswerth deaconess is not perpetual; a probation of from six months to three years is required of each one, and during this period she is constantly admonished that unless she is assured of her calling it is better for her to withdraw. When, at length, the pledge of service is made, it amounts to no more than this, that she will be obedient to the rules of the association while she remains in it, and will suffer no entangling alliances to hinder her in her work. The deaconesses are not shut off from intercourse with their kindred; considerable liberty of action is left them. Of course no vow of celibacy is required or permitted. A sister cannot marry and remain in the sisterhood. But she is at liberty to leave the community at any time, and a subsequent marriage is no reproach. The vow signifies only this, that while the sister is a member of the community she must live according to its rules.

This recent development of the trained activities of women in the Christian Church possesses great significance. As will be seen, it has largely taken place outside the local congregation. So far as the work of nursing the sick is concerned, preparation for it must, of course, be made in connection with hospitals; and it is in the hos-

Lobe deines Christus, mit welchem dir Ehre, und Anbetung mit heiligem Geist von Ewigkeit zu Ewigkeit. Amen. Vater Unser, etc.

"P. Schlussvotum.

"Schw. Amen!" — Quoted in *Bibliotheca Sacra*, Vol. xxviii., p. 3.

pitals that most of the charitable nursing must be done. The work of teaching, and visiting the poor and churchless might, however, be largely done in connection with the local congregation. It is only as the work of the deaconess is turned in this direction that it comes strictly within the view of this treatise. What the deaconess is trained to do in pastoral work — as a helper and leader in the Christian service of the congregation — chiefly concerns us. It is evident that the "Lehrschwestern" of the Kaiserswerth Institution are prepared for such service. The evident purpose is that they shall bring to the pastors to whom they report, a reinforcement of strength and skill by which the church will be enabled to do its work more efficiently. It is not only by what they themselves will do, but by what they will stir up other members of the church to do that the church will be profited. They will assist in opening communication between the church and the needy and the neglected round about it, and will strengthen its hold upon their confidence and affection. Such, as we have seen, is the design of those who are foremost in promoting the training of deaconesses in the Church of Scotland, and in the Protestant Episcopal Church of the United States. The assistance thus furnished to the local church in the prosecution of its proper mission may be of great value.

In cases where the aim seems to be to establish religious or philanthropic centres separate from the churches, to do the work which it is assumed the churches cannot do, there is some reason for hesitation in our commendation of it. If deaconess homes are calculated to supersede the churches, or to afford the churches an excuse for neglecting the work which properly belongs to them, their utility will be doubtful. The church ought to be the centre of all evangelical and charitable operations: and the multiplication of agencies which intercept its lines of influence is to be regretted. The deaconess home ought to be in every case closely connected with some church: it ought to be evident to the whole community that its gracious influences proceed directly from the church; and its

gospel invitations should draw men into the fellowship of the church. It is to be hoped that as the movements for the establishment of this agency, now largely tentative, are better matured, the connection between the work of the deaconesses and the work of the parishes will be closer and more vital.

In most American Protestant churches the work of the women is well organized. In many churches will be found an association, variously named, whose function is partly social and partly financial. Its work consists in promoting the fellowship of the church and in increasing its necessary funds.

Much can be done by the women of the church to strengthen the bonds of fellowship. Indeed it may be said that most of what is done for the promotion of better acquaintance and the development of fraternal feeling must be done by them. They have not only the leisure for this work but the tact and the experience which fit them for it. If the women of any congregation are so minded they may establish a condition of things which will make the pastor's work easy and delightful. If every new family finds a cordial welcome and a prompt introduction to congenial friends; if social opportunities are so arranged and improved that those who ought to know one another are brought together pleasantly and frequently, a social atmosphere will be created which will be favorable to the growth and fruitfulness of the church. On the Women's Society of the church the responsibility for this work mainly rests.

The financial operations of these societies have attracted criticism. The various methods employed by them in raising funds are often censured as undignified and disgraceful. The suppers, the festivals, the bazaars and sales to which they resort are often stigmatized as unworthy devices for the procurement of the necessary revenues of the church. It is not improbable that indecorous conduct may sometimes mar these festivities: the same might be said of prayer-meetings. If the stale joke of the newspapers were well founded, — that the charges made on

these occasions are exorbitant, — that would be good ground for censure. But the truth is that the good women usually err in the other direction, giving their customers more in return for their money than they could obtain elsewhere. The charge that they interfere with trade by selling goods below the market price might more easily be proven against them.

It may be said that any such commercial expedient to raise the funds for the support of the church is to be condemned, since the amount necessary ought to be freely contributed. That this is the ideal method will not be disputed; but our ideals are not easily realized, and the friendly enterprises of the women's societies often afford a substantial assistance to those who have the charge of building or furnishing churches and of maintaining worship in them. It is, indeed, often possible for good women to give of their handiwork more value than they could give in current funds; and the provision for turning these offerings into money seems to involve no essential impropriety. In the olden time, we are told, "all the women that were wise-hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen. And all the women whose heart stirred them up in wisdom spun goat's hair. And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate; and spices and oil for the light, and for the anointing oil, and for the sweet incense. The children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring of all manner of work, which the Lord had commanded to be made by the hand of Moses."[1] It is not clear that the contributions of handiwork to a modern church bazaar differ essentially from this ancient donation.

It may sometimes be true that enterprises of this nature give rise to jealousies and ill-tempers among the participants; any close association of human beings is liable to result in this way. But, on the other hand, it is quite

[1] Ex. xxxv. 25–29.

possible that the association for such purposes should be a means of grace to those who engage in it. There is no better place to learn to behave unselfishly and generously, to consider one another, to prefer one another in honor. Churches do sometimes make great gains of Christian character in the loving co-operation of these enterprises.

The social advantages of these events are also considerable. They bring together those who would not otherwise meet; they enlist all the women of the church in a common enterprise; and if care be taken to make each one feel that her assistance is valued, the tie that binds the members to the church and to one another may be greatly strengthened.

In most churches a Women's Missionary Society will be found, sometimes both a foreign and a home missionary society; and many churches, in addition to these, have room for a Young Women's Missionary Society, and a Children's Band. Of these missionary organizations we shall speak in a subsequent chapter: they are mentioned here in order that attention may be called to the multiplicity of women's societies within the church, and to the need of co-ordinating them. This is the task which has been undertaken by the Women's Guild of the Church of Scotland. This Guild is a national organization, but its purpose is to develop and also to unify the work of the women in the local parishes. It aims to establish a Branch Guild in every congregation, and this is not an additional society, but a consolidation of all the societies. Each of the different organizations for woman's work is regarded as a section of this Guild; and one of the aims of its promoters is to enlist every woman of the church in the work of one or more of these sections. In the reports which the Branch Guilds make to the National Guild, fourteen different sections are specified, as follows: Visiting the sick and poor; hospitality to the lowly; entertainment for the people; mothers' meeting workers; workers at home for missions; members of Dorcas society; fellow-workers' union; mothers' union; Sabbath-school teaching; magazine and tract distributing; church music;

temperance society; Bible class; collectors. Each of these sections, it would seem, should be under the care of some capable leader or committee; the work of the Guild should be to get every woman or girl in the church to choose some one or more of these kinds of work and report to the leader of the section. All these sections constitute the Branch Guild, and the workers meet together from time to time, to exchange experiences and to report progress. The rules for the members of the Guild are as follows:

"The members of this Guild are united together with the view of deepening and strengthening their own religious life and of promoting good works; and they resolve —

"1. To give service to the Lord Jesus Christ as workers in his Church, or as receiving guidance and instruction with a view to work in future.

"2. To meet together at such times as may be agreed upon.

"3. To read a portion of Scripture and pray in private every day, and to go to church as regularly as possible.

"4. In private prayer to pray often for the furtherance and success of the work undertaken by the Church of Christ, especially by the Church of Scotland.

"5. To pray for other members of the Guild on Sunday morning, and on that day also to pray for a blessing on all the good works done in this parish, on the parish minister, and on all the workers."[1]

The little *Handbook* from which these rules are copied gives also under the title "What is the Woman's Guild?" a clear statement of the purposes of the organization:

"1. It is *not* a Young Woman's Guild. It is therefore, even in this respect, not parallel with the Girls' Friendly Society and the Young Women's Christian Association. It is an attempt to band together all the women in a congregation, so that they may be helpful to each other. It proposes to make all workers acquainted with each other, and with each other's work, and through this acquaintance, and the sympathy resulting from it, to strengthen their hands and increase their power to work.

[1] *Handbook*, p. 4.

"2. It is a union within the Church. The Christian Church has lost much by so many of its members going outside of it for companionship in work, and for Christian fellowship. This scheme by no means proposes that members of the Church of Scotland shall not be members of their non-ecclesiastical societies, but it reminds them that they have a primary duty within their own church. The Guild can reach, and ought to reach, every adherent of every congregation, so that, for example, domestic servants and young women in shops, if they be sitters in a church, shall have associates, advisers, and guides of their own sex in the congregation to which they belong. This is a part of the 'communion' to which all are solemnly pledged at the Lord's table. As it is through working together that people come to know each other best, the Guild is —

"3. A Union of Workers. It has been found that poor and rich rejoice when it is put in their power to do something; and rich and poor can be allied in working for missions in connection with the congregation, or in some of the many branches of congregational activity. A union for work in Christ's cause ought surely to be a part of congregational life.

"4. It is a union whose members may do good to others. The ultimate question is not 'What will the Guild do for me?' but 'What will the Guild enable me to do for others?'

"Therefore we may sum up by saying, —

"1. A branch of the Woman's Guild in any parish or congregation ought to be a union of all women, old and young, who are engaged in the service of Christ in connection with the Church, or who desire to give help to any practical Christian work in the parish, as well as all who are receiving Christian teaching, and looking forward to Christian service.

"2. Each member should take part in at least one of the sections of the parish work, — as for example, the Dorcas Society, the Tract Distributors, the Mission Work-Party, the Sabbath-school Teachers, the Choir; and those

sections should be entered on one roll of the Guild. One great object of the Guild is to make every worker acquainted with all that the others are doing, so that joint meetings, at which the work is reported on and encouraged, may be attended by all. At those meetings all who are interested in the work are welcome; and they soon choose the work with which they specially desire to be connected. Those who are but beginning, or who wish to begin, and those lately come as strangers, are also welcomed; for thus they put themselves under good influences."[1]

Of these Branch Guilds there were reported, in the year 1895, no less than 337, with a membership of 24,924, and a sum of £4,372 had been raised by these branches for church purposes during that year. It is clear that the ancient Church of Scotland has here discovered a most valuable agency. For the development and co-ordination of the activities of its women, the Guild furnishes an admirable plan. Its suggestion may well be adopted by many other Protestant churches. The scheme would need to be modified to suit the conditions of some of our American churches, but the method is clearly applicable everywhere. It is not essential that a national or denominational organization for this purpose should be formed: each congregation could unite its own agencies after this manner without connecting itself with other congregations similarly organized. The union of the Branch Guilds in a national or denominational association would, no doubt, add something of enthusiasm to the movement; but on the other hand it would call for another annual convention; and in America the plague of the conventions is becoming nearly as formidable as the plague of the frogs was in ancient Egypt. If, indeed, the numerous denominational societies of women could be consolidated in one Woman's Guild for each denomination, so that one annual meeting might serve the purposes of all, that would be a consummation on which many devout wishes could well be expended. The Free Church of Scotland and the United Presbyterian Church have also large guilds.

[1] *Handbook*, p. 1–3.

CHAPTER XIV

THE YOUNG MEN AND WOMEN

It is barely half a century since the young people of our American Protestant churches first began to be organized for Christian work. Nineteen centuries ago the promise was recalled of a day when the Spirit should be poured from on high upon the whole Church, and when the young men should see visions [1] — presumably visions of work to be done, for these are the visions which the Spirit most often vouchsafes. The apostle John, in his old age, wrote to young men because they were strong; [2] his purpose must have been to enlist their strength in the service of the Church. By those who reflected that the apostolic band were probably all young men, it might have been conjectured that what has been termed "the young-man-power" could be used with great effect in the work of the Church. But this hint was tardily taken by most of the organized ecclesiasticisms, and but little provision was made for the co-operation of the young men and women in Christian work.

In Germany, after the Napoleonic wars, when the people in the bitterness of their poverty began to turn to God, and when that great deepening of spiritual experience took place out of which have grown so many of the best fruits of modern German civilization, there sprang up in many parishes *Christliche Jünglingsvereine* — Christian Young Men's Associations. These were generally groups of young men, belonging to some parish, who came together for prayer, for Bible study, and for mutual help in the Christian life. Doubtless we may find in these associations some reverberations of Fichte's epoch-making book,

[1] Acts ii. 17. [2] 1 John ii. 14.

The Way to the Blessed Life. These German *Vereine* were not, however, widely influential; the enlistment of the young in Christian activity was barely begun in them.

In 1844 the first Young Men's Christian Association was organized in London by George Williams, lately knighted by the Queen in recognition of this great service to religion. The association from the beginning was undenominational; the young men met first for prayer and Bible study; soon the reading room, the library, and courses of popular lectures became a necessity, and the Young Men's Christian Association developed into a sanctified club, offering an inexpensive and safe resort to the homeless, and providing social opportunities for the young men who were united in Christian work. The gymnasium, the amusement room, the bowling alley, the swimming bath, and many appliances for physical culture are now generally furnished to members. Educational classes in great variety are also offered at merely nominal cost; courses of lectures are provided for the winter evenings and employment bureaux assist the workless to find occupation. The strictly religious work of the association has been less emphasized of late than the social and educational features; but special religious services for young men are held every week; Bible classes are taught, and groups of young men go forth from the association rooms to perform evangelistic and charitable work in the community.

The development of this arm of the church has been phenomenal; between five and six thousand associations now exist, distributed over the known world.

The Young Women's Christian Associations have had a later and much less extensive development; they undertake to perform for young women a service similar to that which the other associations perform for young men.

Both these institutions, however, do their work outside the lines of the local congregation. They depend upon the churches for their support, and they are, to some extent, feeders of the churches; but they are not under parish control, and no organization connected with them takes any part in parish work. They furnish a splendid

illustration of what can be accomplished by the consecrated energies of young men and women; but they do not help to solve the problem of the local church, save as they perform some portion of the work which the church would otherwise be required to undertake. If, for example, a well-equipped building of the Young Men's Christian Association stands in close proximity to some down-town church, it is manifest that this church may be released from undertaking the kind of work for the young men of the neighborhood which might, in the absence of the association, be expected of it. The reading room, the educational classes, the pleasant Sunday afternoon service, are all furnished by the association, and it would be poor economy and worse comity for the church to duplicate them. To some extent, therefore, these associations do relieve those churches which are their neighbors from their responsibilities. In another way, also, the life of the parish is affected by the existence of these institutions. The work of the Young Men's Christian Association must be done by the young men who are members of the churches; and the pastor will regard this as one of the fields in which his force is employed, and will gladly surrender such of his young men as may be needed to this important work. It is one of the cases in which the Church, for Christ's sake, loses its life that it may keep it unto life eternal.

But there are other organizations of young people which are vitally connected with the local congregation and do the chief part of their work within it, and for its benefit. For the past thirty years in America organizations of the young people have existed in many churches, the purpose of which was the cultivation of the religious life of their members and the improvement of their minds, as well as the provision of wholesome social recreation for them. But a great impetus was given to the movement when, in 1881, a young Congregational pastor of Portland, Maine, called his young men and women together and submitted to them the constitution of a Young People's Society of Christian Endeavor. This constitution, substantially as

then submitted, has been adopted by more than twenty-five thousand societies in all parts of the world, representing at least thirty different denominations, and including more than two and a half million members. To this must be added the Epworth League of the Methodist Episcopal Churches, with eighteen thousand chapters and nearly a million members, and the Baptist Young People's Union, with a large membership. These last-named organizations are offshoots of the Society of Christian Endeavor. Such a growth, in sixteen years, is perhaps unparalleled in the annals of evangelical Christianity.

The young people, after long obscurity, have thus suddenly blazed forth like the lightning from one end of the heaven to the other; they are very much in evidence; the air resounds with their marching cries, and the streets are gay with their badges and banners. Yet this is not a centralized organization. There is a "United Society of Christian Endeavor," consisting of one trustee from each of several religious denominations, but it is only a bureau of information. There is no central authority or board of control. The great Christian Endeavor conventions attempt no legislation; they are simply religious meetings. Every local society is independent; its membership is drawn from its own congregation, and it is subject to the control of the authorities of that congregation. In the words of its founder: "The Society of Christian Endeavor is a purely religious organization, though there may be social features, literary features, and musical features connected with it. In fact, the society is meant to do anything that the Church wishes to have it do. The scope of its energies is almost limitless. It may relieve the destitute, visit the sick, furnish flowers for the pulpit, replenish the missionary treasuries, build up the Sunday-school, awaken an interest in the temperance cause, preach a White Cross crusade. The inspiration for all these manifold forms of service comes from the weekly prayer-meeting, which is always a vital matter in a Christian Endeavor Society. The prayer-meeting pledge, while no uniformity of language is insisted upon, binds the young disciple to

daily private devotions, to loyal support of his own church, and to attendance and participation in the weekly prayer-meeting, unless prevented by a reason which he can conscientiously give to his Master. This, perhaps, is the most vital and important thing in the society. It has rejuvenated and revived the young people's prayer-meeting in all parts of the world and has poured new life into the other services of the Church. The monthly consecration meeting, at which the roll is called and the members answer to their names, is also a very serious and important meeting, and shows who are faithful to their covenant vows."

As an illustration of the breadth of the field occupied by this society, the following paragraph may be cited: "One society kept the church alive for months while its pastor was sick; another has given two hundred dollars a year to foreign missions, and supports a girl in Syria; another has sent two foreign missionaries; another has two young men studying for the ministry; another has sent two missionaries to Africa; another is educating a Japanese girl; another has organized thirteen other Christian Endeavor Societies in eighteen months; another, in Bombay, supports twelve missionary enterprises in that city; another, in Mexico, has fourteen members studying for the ministry; another sent one hundred and fourteen sacks of flour to the Russians; another has built a new church and helped erect a school for colored girls; another has bought a horse for a home missionary; another sent members to sing and pray at the poorhouse every week; another supports three native preachers in China, Japan, and India; another is running five Sabbath-schools, and has starved a saloon-keeper to death; another reports thirty conversions in one year; another is fighting race-track gambling; another sends fifty periodicals a week to missionaries in the West; another has five young women employed as city missionaries; another has established two branch Sunday-schools; another runs a 'fresh-air' home."[1]

This may seem to indicate that the society travels far

[1] *Triumphs of the Cross*, p. 569.

beyond the boundaries of the parish, but if it does so, it is only because the field of the Church is the world, and the society is helping the Church to occupy its field. And it ought to be strongly affirmed that in the conception of those who have had most to do with the leadership of the movement, the entire subordination of the local society to the church with which it is connected has always been kept in view. The pastor and the church officers are *ex officio* members of the society, and their counsel and approval must be sought in any work undertaken by the society. It is not improbable that these groups of young people sometimes become rash and headstrong, and that they occasionally manifest some lack of respect for the authorities of the church, and some disposition to carry on their work without much regard for the wishes of the older members; but when this spirit takes possession of them they are departing from the counsels of their leaders and from the spirit and the letter of their own constitution.

The impulse which has been given to the religious activity of the young people of the churches by this organization is one of the notable events of recent history. It is not too much to say that the rise of the Society of Christian Endeavor has made even skeptics see that it is hazardous to count Christianity among the spent forces of modern civilization. Certainly there is no lack of youthful vigor and consecrated purpose in the Church of Christ to-day. There is power here with which a prodigious amount of work can be done if it is only wisely directed. It is a great thing to have made this truth clear to the apprehension of believers and unbelievers. In the days when men are talking about the decadence of faith, here is a demonstration of religious enthusiasm scarcely paralleled since the Crusades.

All that is needed is that this enthusiasm be husbanded and rightly guided. These young people know their power; they must be shown how to use it. The problem now is to find for them the right things to do, — things which they can do; and to let them see that they are producing results. Hitherto they have lacked definite pur-

poses. Some of the societies, as we have seen, have found work to do, and have rejoiced in the things accomplished; but with many of them success has consisted in holding meetings, in getting a large number to take part in the meetings, in increasing the number of members and in holding enthusiastic conventions. And it must be admitted that a strong tendency to the spectacular has been developed. There are many members of these societies to whom the holding of a great convention seems the greatest thing in the world. The fact that meetings and conventions are only devices for the generation of power, and that they are worse than useless unless the power there generated is employed in producing some useful changes in the lives of men and in the social order, is a fact not so fully impressed as it ought to be upon the minds of many of these zealous young disciples. It is evident that those who have the movement in charge have felt the force of these considerations, and that they have been casting about them for methods of utilizing the force they have evoked. This will be their most difficult problem.

The suggestion has been heard that the moral power of the Endeavor movement be turned toward the work of municipal reform. Here is a great field, and the young people might cultivate it with excellent results, if their efforts could be well directed. But it is plain that they ought not to undertake any political campaigning; and that any efforts of theirs in the direction of law enforcement would be injudicious. What they can do is to prepare themselves by thorough study of municipal problems to act intelligently when the leadership shall fall into their hands. The older young men might join the Good Government Clubs and the Municipal Leagues, and the societies might form themselves into associations for the investigation of civic problems and civic conditions. To study, patiently and thoroughly, the methods of doing the public business; to make themselves thoroughly familiar with the details of the administration of the municipality in which they live; to cultivate the habit of careful judicial examination into such affairs, so that they might be

conscious of having a well-formed opinion upon public questions — this would be a most useful exercise for these young men and women. The one thing needful in all our communities is sound and strong public opinion; and the presence in the community of a large body of intelligent young men and women who had taken pains to obtain accurate information upon municipal questions would powerfully tend to create such a public opinion. Many persons might object to their meddling with municipal government; but nobody can object to their learning all they can about the existing methods of government, and telling what they know, provided they always talk temperately.

There is also a vast work of political education to be done for the foreign-born populations of the American cities. It is a mistake to regard all these people as vicious and depraved; many of them are capable of unselfish action, but most of them are wofully ignorant of the first principles of civil government, and all of them are in danger of being led astray by demagogues. To the tender mercies of the most unscrupulous politicians Americans are in the habit of consigning them; if they vote unwisely who can blame them? The presence in all our populations of a vast mass of such ignorant voters imposes a heavy responsibility on all good citizens. In some way these people must be reached and instructed. The political education of these multitudes is a duty only less pressing than their spiritual evangelization. And it can be done only by going among them, and establishing friendly relations with them and winning their confidence. It will require a vast amount of hand-to-hand work in the slums of the cities. The Good Government Clubs are organized to do this very work, and the Good Government Clubs ought to get from the young men of the Christian Endeavor societies large reinforcements of trustworthy and steadfast workers.

The enlistment of the Endeavor societies in mission work, at home and abroad, is a proposition which involves fewer difficulties. There is no reason why these young

people, under the direction of their pastors and the officers of their churches, should not do efficient work in establishing and maintaining Sunday-schools, and sewing-schools, and kindergartens, and coffee-houses, and all manner of instrumentalities for the enlightenment and evangelization of the needy of their own community. If their hearts are on fire with the purpose to serve, they will find leaders and counsellors. And there is ample room for all their energy in the great mission enterprises by which the Church seeks to carry the gospel to the far-off lands. All that is needed to kindle the missionary enthusiasm of these young people to a white heat is to acquaint them with the facts. Let them see what the work is and what the encouragements are and they will give to the cause a full measure of devotion.

To these wide fields outside the parishes to which they belong their thoughts may well be directed; but after all there is much work waiting for them within the precincts of these parishes of which they should not be suffered to lose sight. In the Sunday-schools, the Mid-week Services, the Boys' Brigades, the Girls' Guilds, the Flower Committees, the singing services, the missionary and charitable work of the church, there is a great deal of work to be done, and the young people of the Endeavor societies ought to be made to feel that it is for them a point of honor to see to it that no vacancy be permitted to exist in any of these forms of service. The commission of the risen Lord required the disciples to preach his gospel among all nations, *beginning from Jerusalem*.[1] This is where we must always begin — at home. The church whose home work is thoroughly done can send out a more efficient band of laborers to the fields outside.

The day will come — perhaps it has already risen — when the interest of these young people will be more surely maintained by getting them employed in some definite work, and making them see that they are succeeding in it, than by some of the methods now chiefly relied on. The pledge is not amiss; the thing which it promises is

[1] Luke xxiv. 47.

not unreasonable, and no faithful young disciple needs to shrink from making the promise; but the official surveillance of the members, to see whether or not they are keeping the pledge, and to call them to account if they do not keep it, is of doubtful wisdom. The kind of fidelity which is produced by this device will not prove to be the highest. The motive to which these methods appeal is far from being the noblest. The society would better depend for its success upon the enthusiasm for some good work which it can inspire in its members, than upon the discipline which it can exercise over them. It is failing, today, to secure the co-operation of a large number of the best and strongest young people in our churches, — of those whose intelligence and conscientiousness it greatly needs, — because it insists on these mild forms of censorship.

Doubtless, if these methods prove to be unwise, they will, in time, be modified. And there is every reason to hope that this great movement of the young people will go forward with increasing power, and that all the churches of all the lands will be vitalized by its influence. The subject is one which the wise pastor needs to study carefully, that he may know how to keep alive this generous enthusiasm, and how to direct it so that it shall accomplish for the church and through the church the greatest amount of good.

In the Protestant Episcopal Church of the United States the impulse to consecrated activity has taken form in the Brotherhood of St. Andrew. The society is now about thirteen years of age, and it reports about fourteen hundred chapters, representing as many local parishes. The purpose of the Brotherhood is set forth in its constitution:

"The sole object of the Brotherhood of St. Andrew is the spread of Christ's Kingdom among young men, and to this end every man desiring to become a member thereof must pledge himself to obey the rules of the Brotherhood so long as he shall be a member. These rules are two: The rule of Prayer and the rule of Service. The rule of

Prayer is to pray daily for the spread of Christ's Kingdom among young men and for God's blessing upon the labors of the Brotherhood. The rule of Service is to make an earnest effort each week to bring at least one young man within hearing of the gospel of Jesus Christ, as set forth in the services of the church and in young men's Bible classes. Any organization of young men, in any parish, mission, or educational institution of the Protestant Episcopal Church, effected under this name, and with the approval of the rector or minister in charge, for this object, and whose members so pledge themselves, is entitled to become a Chapter of the Brotherhood, and, as such, to representation in its conventions unless such approval be withdrawn. No man shall be an active member of a Chapter who is not baptized, and no member shall be elected presiding officer or delegate to the convention who is not also a communicant of the Protestant Episcopal Church."

This Brotherhood has already taken a large place in the life of the Episcopal Church in America. Its conventions bring together a large number of vigorous young men, and these meetings have been full of fervor and resolute purpose. We find here the same spirit that animates the legions of Christian Endeavor, and although the numbers are comparatively small, the intelligence and force of the assemblies are of a high order. It is remarkable, indeed, to witness the large variety of characters in these conventions. A recent newspaper report gives a graphic picture of the constituency of one of them:

"The convention included men engaged in almost every honest occupation. Some of them could have designed a house and drawn plans for it; others could have built it, painted it, or furnished it. There were men in every line of skilled labor needed to build a railroad — track, bridges, rolling-stock, and all; and others who could have manned and managed the road, from brakeman to president. There were men who as lawyers could try cases, and others who as judges could decide them. There were men who could edit a paper or write a book; several reporters;

others who could set the type, feed the press, make the paper stock, or turn patterns for the machinery. There were enough farmers to make quite a village; teachers and students enough to start several schools and colleges; doctors enough for a hospital; and as many clergymen as there are in the diocese of Virginia. Some of the men could design a piece of cloth, others could weave it, and others could make the garment. There were men who could survey a field and others who could plough it. There were men who could build ships and men who could sail them; men who could build engines and men who could run them; men who could manage a business, keep the books, buy goods or sell them; men who spend most of their time on the road as salesmen, and men who sit in offices and keep the travellers busy. There were coachmen, telegraphers, artists, postmen, plumbers, mill-workers, barbers, blacksmiths, miners, scientists and merchants in almost every line of business. They all stood together as citizens of one Kingdom."

One striking feature of these conventions is the "Quiet Day" with which they begin. The delegates assemble at their place of meeting the day before the business of the convention is opened, and spend the whole day together, for the greater part in silence, — receiving together the Communion in the morning; reading the Bible and devotional books; joining in the Litany; but devoting most of the time to meditation and silent prayer. "Just before the close," says one, "we were asked to repeat or read aloud any texts peculiarly dear to each one or especially applicable to the day. How quickly they came, those blessed words, so full of joy, encouragement and hope! The men's voices, as they read, now from one part of the church, now from another, indicated how deep were the impressions the quiet communion of the day had made. It closed, outwardly, with evening prayer at half-past four, but who can tell when it really closed?"

If, as seems evident, the spirit of the St. Andrew's Brotherhood finds expression in services of this nature, we may readily credit the statement of a leading journal of

the Church, that it is "by far the most important of all the voluntary agencies organized to serve the Church and to extend the Kingdom." It will be seen that this Brotherhood, like the Society of Christian Endeavor, proposes to devote all its energies to the work of strengthening the local church. It puts its forces under the leadership of the rector of the church, and seeks to co-operate with him. Its first and most constant aim is to bring young men under the influence of the Church. It is a recruiting agency, sending out its trained helpers to do the work of gospel ministration for the church to which they belong. It seeks to express the hospitality of the church to all who approach its threshold; it undertakes mission services, under the rector's guidance, but its main business is bringing people to church. To make the acquaintance of young men who are not church-goers, to gain their confidence, and then to give them a cordial invitation to attend public worship — this is the simple service in which these Brothers of St. Andrew are most frequently engaged. The first work of St. Andrew the Apostle (John i. 40-42) is that to which they give their best energies. How effective such service may be, when a large body of manly young men heartily engage in it, many pastors of this church have had occasion to learn.

The St. Andrew's Brotherhood is confined in its membership to the Protestant Episcopal Church; but its spirit is not sectarian, and one of the three prayers printed on the membership card is a prayer for the unity of the Church.

There is a similar society — the Brotherhood of Andrew and Philip, — which is interdenominational, and chapters of which are found in various Protestant churches in America.

In some of these churches Young Men's Leagues have been formed with the special design of improving the Sunday evening services. Co-operating with the pastor, they arrange for the enlargement of the choir, the preparation of good music, and the printing and distribution of the order of service, with hymns and responsive read-

ings; and they constitute themselves a committee of invitation to bring into the house of worship those who would not otherwise attend. In these and many other ways the newly awakened zeal of the Christian young men of America finds expression in the life of the churches.

On the other side of the ocean one of the significant movements for the development of the religious life of the young appears in the Guilds which have been formed in several of the Protestant churches. Of these the Church of Scotland presents one of the most perfect examples, and a somewhat careful account of this organization will be instructive. It is a national organization, conterminous with the Church of Scotland, and under the charge of the General Assembly's Committee on Christian Life and Work. In the language of its official manifesto, "the Guild aims at having in every parish a union of young men, either in the form of a society or a Bible class, which will be a centre toward which young men may be attracted, and which will exert a healthy Christian influence upon all who connect themselves with it. It desires to have all these different societies united into one large Union or Guild, through the existence of which individual societies may be strengthened, new societies formed, combined efforts made for the welfare of young men, and a system of communication provided whereby members leaving one district for another may be introduced into another association similar to that which they have left."

Great liberty is therefore left to the local organization. Any congregation may associate its young men by any method which it prefers; any local organization which has for its object "to serve the Lord Jesus Christ by promoting the spiritual and intellectual life of young men, and by encouraging them to undertake works of Christian usefulness," may be represented in the National Guild. The Parent Society furnishes to each Branch which wishes to be affiliated, a schedule for the return of particulars respecting its name and form and the kind of work it is doing. The local Branches are supposed, also, to be divided into several sections, each of which is engaged in

some kind of work, and the return provides for the specification of the number enlisted in the work of each section, naming, in the example now in view, the Fellowship Section, the Literary Section, the Bible Class Section, the Sabbath School Association Section, the Psalmody Section, the White Cross Section, the Athletic Section, the Temperance Section. This return is to be signed by the Secretary of the Branch and countersigned by the parish minister, who thus becomes responsible for the accuracy of the return. The tabulated returns show a wide variety of Christian work among the young men of the Scottish congregations.

There is an annual meeting of the National Guild, in which each Branch Guild may be represented; and local Councils have also been organized, in which neighboring Guilds come together for mutual assistance and encouragement. The Central Committee of Management and Reference is constituted in part by the Assembly's Committee on Christian Life and Work, in part by the representatives of the local Councils, and in part by election at the annual meeting. The Guild has now been in existence for sixteen years, and it reports 670 Branches, representing every Presbytery, with a total membership of about 25,000. So far as it is possible to judge from the representations on paper, this is an admirable scheme for developing the interest of the young men of the congregations and uniting them in active Christian work. It will be seen that this Society, like the Christian Endeavor Society and the St. Andrew's Brotherhood, concentrates its interest upon the local congregation. The Young Men's Guild of the Church of Scotland is supporting one Foreign Mission in India; with this exception its energies are devoted to strengthening the work of the home churches. The members meet and consult in the national union and in the provincial councils chiefly as to the methods which they may employ in making broader and more fruitful the work of the individual churches to which they belong. The Branch Guild thus becomes in every parish an organized pastor's assistant; it ought to be possible for him to use it

with great effect in prosecuting the entire work of which he has the oversight.

A system of Daily Bible Readings is also prepared and furnished to all members, by which they are encouraged and aided in the regular private reading of the Bible and in intercessory prayer for one another, and an almanac, combining with these Bible Readings a goodly number of well-chosen devotional excerpts for each month, in prose and verse, is furnished for threepence.

One of the most interesting features connected with this work is a series of prize examinations and essay competitions, in which the Young Men's Guild and the Women's Guild unite. These examinations are conducted in two departments, one of Biblical Study and one of Literature; and text books are provided for the preliminary studies. In each of the departments the examinations are arranged under three grades; the highest candidate in the highest grade receives a gold medal with a money prize of £5; in the second grade a silver medal with a money prize of the same value; in the first grade a bronze medal with a money prize of £3. Those who stand second and third in the three grades receive prizes of a little less value.

In each of these grades the subject for Biblical study prescribed for 1895 included nine chapters in the Acts of the Apostles, beginning with the eighth; and portions of one of three books, *The Old Testament and its Contents*, *Landmarks of Church History*, and a handbook on *Our Lord's Teaching*. The questions set for the examination of that year in all the grades of each department are printed in the Report of the Committee on Christian Life and Work, with the comments of the examiners. In the examinations last reported, which were held at 87 different centres, 563 candidates competed, of whom 238 were young men and 325 young women; of these 512 took the Biblical examination and 51 the Literary examination. Prizes were awarded to 98 contestants and certificates to 314. The names of all who obtained testimonials of any sort are printed in the report. The efficiency of this method of stimulating the study of the Bible and of good literature must be evident.

In the Free Church of Scotland, the Committee on the Welfare of the Youth has been carrying on for a still longer period this system of instruction, and examinations are held in several hundreds of centres, while the number of registered candidates for examination runs up into the thousands. The subjects of examination, as named in a late report, have been the Lives of St. Paul, David, Moses, and Solomon; the Books of Zechariah, Kings, St. Mark, St. Luke, and the Acts of the Apostles; the Tabernacle; the Story of the New Testament; the Confession of Faith; the Larger, Shorter, Constitutional and Free Church Catechisms; Scottish Church History; the Sacraments; *Horæ Paulinæ;* Whately's *Evidences*, and the *Pilgrim's Progress.* "Nothing," said the Committee, "had been more encouraging than the assurances received from many parents that they never saw so much enthusiasm in their homes as this scheme had awakened over Bible and ecclesiastical studies." It is doubtful whether any measures for the Christian education of the youth have ever been undertaken by any American church, which are worthy to be compared with those which have been successfully prosecuted by the two great Presbyterian churches of Scotland.

Not only in the Free Church of Scotland, but also in others of the Reformed churches of Great Britain, the Guilds have come to be an important factor of the life of the Church. Thus the movement among the young people of America, which has so largely taken an undenominational form, has gone forward on the other side of the sea mainly under denominational guidance. The Society of Christian Endeavor has, however, a considerable membership in England.

The Methodist Epworth League and the Young People's Baptist Union of America more closely resemble the Scottish Guilds. The organization of the latter is more compact and the guidance is more positive and authoritative; but the strong influence in behalf of Christian unity which the Endeavor Society exerts, is necessarily wanting. The Scottish Guilds are not, however, hostile to interdenomi-

national fellowship, and the ninth article of the Constitution of the Church of Scotland Guild provides that "while the Union proposes primarily to foster the life of the young men of the Church of Scotland, it shall, in all cases, be open to those belonging to other churches; and whenever, from special circumstances, an undenominational association is found to be more desirable, it may be put in correspondence with the Church of Scotland Union."

Reference was made in the early part of the chapter to certain beginnings of organized Christian work among young men in Germany. Of recent years, this work has been greatly developed. At the present time about a thousand "Unions" of Christian young men exist in Germany. They are not called "Christian Associations," nor do they follow altogether the lines of work taken up by the organizations which bear this name, but they are probably well adapted to the conditions of the young men of Germany. The organization of such a Union is generally undertaken by the pastor of the church, and he is apt to be its leader and presiding officer. Sometimes two or three evenings of each week are given to the work, and a membership fee of from six to twelve cents a month is required. The under limit of age is generally eighteen. Intellectual, social, and religious culture are the objects which these young men set before themselves. Bible study with the pastor as teacher is common; meetings for the discussion of religious questions are often held. The provision of suitable rooms in which homeless young men may spend their Sundays and their leisure is one of their enterprises. Organized work among soldiers, and prisoners, and certain classes of working men is undertaken by most of these Unions.

An organization of young men as deacons or brothers, corresponding, to some extent, with the Kaiserswerth work among women, has also been formed in Germany. "Brother Houses" have been established in many towns and cities, the inmates of which are enlisted in charitable and Christian work. The candidate for admission to one of these homes must be between twenty and thirty years

of age, in sound health, unmarried, and not intending marriage. A thorough course of training is prescribed, which usually occupies three years. Agriculture, horticulture, the management of cattle and various kinds of handicraft are taught. Vocal music is made a leading feature of the instruction. No vow is assumed; continuance in the work is entirely voluntary. The work of these "Brothers" is done among the poor children who are gathered into schools and houses of refuge; in Orphan Houses, and hospitals for the sick and the unfortunate; in houses of correction, in prisons, and especially in those Arbeitercolonien, or temporary homes which the German government provides for the unemployed. Nearly thirty institutions of this character are now enumerated, the heads of which, in nearly all cases, are pastors. A Conference of these Brother Houses and Seminaries meets statedly for discussion and comparison of experiences.[1]

[1] *Christian Life in Germany*, by E. F. Williams, pp. 252–259.

CHAPTER XV

THE PASTOR AND THE CHILDREN

THE Sunday-school is the instrumentality employed by the modern Protestant church for the training of its children. Though originally intended for the ragged urchins of the streets, it has been gradually transformed into an agency which the church employs for the instruction of the young who belong to its own communion. Mission schools still perpetuate the type of Robert Raikes, but when we speak of Sunday-schools in America we usually think of the children of our own families, gathered on Sunday morning or Sunday afternoon in the sanctuaries where their fathers and mothers worship, to be taught the rudiments of religious truth and to be guided into the way of life. When the Sunday-school is what it ought to be, it may seem that no other agency for this purpose should be needed by the church. The multiplication of organizations which practically cover the same ground ought to be avoided. In view of the multiform activities of the modern church, the need of organization is evident enough, but there may easily be too much of a good thing; and of nothing is this more probably true than of the tendency to organization. Many societies are organized to death, There are so many wheels within wheels, and there is such a complicated machinery that power enough to keep it all moving is not easily generated.

It is at least an open question whether some of the organizations which have taken up the work belonging to the Sunday-school are not superfluous. The Young People's Societies, now so powerful a factor in the life of the Church, have sought to extend their methods to the children; and we have Junior Endeavor Societies and

Junior Epworth Leagues, and Boys' Branches in the Young Men's Christian Associations, and Boys' Departments in the Great Brotherhoods, and various such associations of children within the Church. Doubtless much faithful work is done in these departments and no little good accomplished; but might it not be better, on the whole, if this work were concentrated upon the Sunday-school, in increasing its efficiency, and in developing the different lines of its work? Can we conceive of a better or more lasting influence upon boys and girls than that which is exerted by the faithful Sunday-school teacher? Is there any better kind of association than that which naturally grows out of a well-shepherded Sunday-school class? The boys and girls under fifteen years of age are not old enough to be employed in any evangelistic work; and the wisdom of calling on them for public utterance is greatly to be questioned. Instruction they need, and free conversation with judicious friends on the themes of religion should not be denied them; but services of public speech in which they are expected to have the chief part are of doubtful usefulness. Besides, these boys and girls ought to spend most of their time at home; and the number of outside engagements for them should be sparingly increased. They are busy with their school duties, and their out-door sports ought not to be curtailed; too many social obligations are not good for them. With the deepest gratitude to those who seek the welfare of our boys and girls through these junior societies, we may fairly question whether there is not danger in carrying work of this kind too far.

Another consideration lends weight to those already suggested. There ought to be a closer bond in most of our churches between the pastor and the children, and therefore the pastor ought to have frequent and regular opportunities of meeting them for purposes of instruction. The Junior Societies cannot do the pastor's work. They ought not, therefore, to take the time which the pastor could more profitably use. If the children's time is apt to be crowded, it is better that the hours which they may

profitably give to church instruction, outside the Sunday-school, should be occupied by the pastor. That many pastors do not seek this opportunity, and have never valued it, is true; nevertheless, the obligation rests on all pastors, and careful reflection upon what is involved in it would be salutary for most of them.

In some of the Protestant churches the "Children's Hour" has become an institution. In this exercise the pastor meets the children regularly — sometimes once a week, immediately after the dismissal of the Friday afternoon session of the public school, — and leads them in acts of public worship, giving them some incidental instruction. The nature of this service has, however, generally been emotional and hortatory rather than didactic; the children have been entertained by lively songs and interesting stories more than they have been instructed. Such a meeting, which keeps the pastor in touch with the children, may be very useful; but it does not quite answer the demand that the pastor shall be, in a special sense, the teacher of the children committed to his care. The Great Teacher, in his last commission to the chief of the apostles, laid it upon him, as the test of his affection and loyalty, that he should feed the lambs of the flock.[1] The lambs were mentioned before the sheep. The true shepherd's first care must be for the lambs. He must not only help to fold them, he must feed them. Is not this duty sadly neglected by most Protestant pastors in this day of grace? Some of us, whose best days are past, must look back with keen regret upon the years behind us, because we have so imperfectly kept this part of our charge. It is true that the single pastor of a large Protestant church finds himself heavily burdened. To prepare two weekly sermons, and arrange for the mid-week service; to supervise all the organizations which his parish comprises; to visit the sick and the strangers; to respond to the numerous calls for charitable and public service, is more than any man can do; but would it not have been better for some of us if we had sacrificed some of these other interests — or de-

[1] John xxi. 15.

voted to them a smaller portion of our time and care — in order that we might have found more hours for the children of our churches?

The canons of the Protestant Episcopal Church in the United States require that the rector shall meet the children of his parish at least once a month for catechetical instruction; but the pastors of most of our Protestant churches are under no such rule, and it is probable that the large proportion of them have no regular methods of meeting and teaching the children. But it must be acknowledged that the difficulties in the way of performing this duty are many and serious. Not to speak of the preoccupation of the pastor with other interests and labors, the disinclination of the children to attend such services, and the unwillingness of the parents to co-operate with the pastor in securing their attendance must also be taken into the account. Many a faithful pastor who has desired to gather the children of his church about him for instruction, and who has besought the parents to aid him in this endeavor, has been disheartened to find that but a handful out of the whole number responded to his call. It must be admitted that comparatively few parents have any adequate sense of the importance to their children of such instruction, and so long as this is the case, the opportunity of the pastor will be greatly limited. In this fact there is, however, all the more reason why he should throw himself into the enterprise with all the strength he possesses, that the indifference of the parents may be overcome, and the sentiment of the home made more favorable to the undertaking.

The work of catechizing the children is no novelty in the Christian Church. From the earliest years the candidates for baptism were prepared by careful instruction, and the office of the catechist was recognized as one of great importance.

"We accordingly see particular Catechists make their appearance so early as the second half of the second century, while the *Missa catechumenorum* becomes constantly more and more sharply separated from the *Missa fidelium*. From the *Constitutiones Apostolicae*, composed in great

part during the second half of the third century, we become acquainted with the main substance of that instruction, as well as the earliest precepts concerning its duration and conduct. While the duration of the catechumenate varied in different lands, we see, from the time of the third century, the catechumens themselves divided into three different classes. The first, that of the hearers (Audientes), who in the public service might only attend the reading of the Scripture and the preaching of the word. The second, that of the kneeling ones (Genu flectentes), who might in this posture attend at the prayers which were offered on their behalf. Finally, that of the candidates for baptism (Competentes), who were already waiting to receive that baptism for which they were now adjudged fit. In the instruction of these classes a regular ascent was observed, by virtue of which much remained concealed from the beginners, which was communicated to those farther advanced. Only when the *disciplina arcani* was unveiled for them, was also that which is necessary communicated to them with regard to the Creeds, the Lord's Prayer, the Church Prayers of believers, and the Sacraments: not in writing, but in order that they might preserve them upon the tables of their hearts." [1]

It is true that many of these catechumens were adult persons, converts to Christianity, who needed to be instructed before they were received into the church; but the same instruction was required by baptized children and young persons when they were prepared for church membership.

"A glance into an ancient *catechumenium*, or sacred schoolroom, will show the nature and aptness and power of the system proposed. Baptized children, and candidates for baptism, young or old, if old enough to be instructed, compose the audience. The instructor corresponds to our Sabbath-school superintendent, or Bible-class teacher. Sometimes, however, he is what the ancient Church styled a deacon, presbyter, or even bishop. Possibly the class is special, being made up of rustic women and girls of low

[1] Van Oosterzee, *Practical Theology*, p. 454.

intelligence, when the teacher is a deaconess. The topics are the simplest in a course of sacred instruction, varying and progressive with the attainments of the class. Clemens Romanus, possibly contemporary with the apostles, in an apocryphal, though very early epistle, is represented as comparing the Church to a ship. In it he says, the bishop is the pilot, the presbyters are the mariners, the deacons are the chief oarsmen, and the catechists are those who give information about the voyage, take fare, and admit passengers. So they prepare the catechumens to make the voyage of life successfully. Such a catechist was the great Origen at Alexandria, when only eighteen years of age." [1]

The practice of catechetical instruction, not only for adult converts but also for children, declined after the early centuries. The sacramental theories overbore the catechesis. The minister was a priest and the communication of the sacramental grace largely displaced the necessity for the more laborious work of teaching and training. Through all the pre-Reformation period, although there were many strenuous calls for the restoration of this service, but little was done. But the dawn of the Reformation witnessed a great revival of the work of the catechist. All the great Reformers recognized its importance; the two catechisms of Luther, the Genevan catechism, the Heidelberg catechism, the catechism of Zurich, and the Anglican catechism, are landmarks of the Reformation. The Longer and Shorter catechisms of the Westminster Assembly, came later. In this activity of teaching produced by the Reformation the Roman Catholic church also shared; Erasmus made a great preparation for it in his Exposition of the Decalogue and the Lord's Prayer; and the catechisms of Canisius and Bellarmine, and later, those of Malines and of Trent, furnished material which that Church has used with all diligence in the subsequent centuries. At the present time the fidelity and thoroughness with which Roman Catholic children are taught by their pastors the doctrines of their Church utterly put to shame

[1] *The Church and Her Children*, by William Barrows, p. 324.

the negligence of the descendants of the Reformers. It can no longer be said that sacramentalism paralyzes the teaching power of that Church. Roman Catholic children, as a rule, are far better instructed with respect to the doctrines of their church than most Protestant children are; they know what they believe, and they know why they believe it; they can give a reason for the faith that is in them. It is time that the Reformed Churches, whose system rests on instruction, had taken up the weapons which have been thrown away, and had returned to that work of training the young, without which all their splendid machinery of parochial and missionary organization will produce little else but noise.

There are special reasons also, growing out of the intellectual conditions of this time, why pastors should take this charge upon them. It is a time of transition in theological opinion; the great philosophical conceptions which underlie the theory of evolution enter into all our theological thinking and modify many of the statements of doctrine with which we have become familiar. Perhaps one reason why the careful instruction of the young has been omitted is that the ancient catechisms no longer represent the best thought of the church, and the pastor is not able to see how he can adjust his teaching to these formularies. Doubtless his task will be made much heavier by this circumstance. But there never was a time when the children of our churches so much needed the instruction of their pastors. Comparatively few of the laity are competent to guide the children through the rapids and the shallows of modern thought. It may even be necessary for the pastor to confess, on many points, his own ignorance. But there is certainly still remaining a body of elementary truths which can be clearly and cogently taught; and it is the pastor's task to select those which are vital and fundamental, and to fasten them in the minds of the children of his charge.

The fundamental presupposition of the catechetical teaching is well stated in the words of Van Oosterzee: "In every human being there is present in principle a natural gift for the formation of a Christian-religious

character. This gift, however, needs calling forth, developing, and guidance, if he is to be trained to become, in harmony with that for which he was designed, a subject of the kingdom of God." [1] How far the work of instructing the young may have been obstructed by the prevalence of a theology which denied this presupposition it would be interesting to inquire. "Till about a hundred years ago," says Bishop Huntington, "theology and the pulpit in the Eastern States insisted aloud that mankind are accursed absolutely, universally, totally, by reason of the first transgression. That was believed. I heard it preached through all my childhood with learning, logic, and as much pictorial luridness as the preacher's imagination could supply." To one with such a belief about human nature, what motive could there be to undertake the work of Christian instruction? A theory of this kind is as fatal to all effort toward the training of the character of children as is the baldest sacramentalism. It is not to be disputed that those holding such theories have done good work in training children, but this was because their piety set at nought their logic.

"A natural gift for the formation of a Christian character," but a gift to be called forth, developed, guided; this is what we see in every child that comes to us for instruction. There is already something of Christ in the nature of the child. If all things were created through Him, and in Him find their rationale, then He must surely be revealed in the heart of a little child. The Christ who is immanent in the whole of creation is not absent from the lives of little children. The Christ there enshrined may be obscured by many inherited tendencies to evil; it is for us to discover the divine lineaments and by God's grace cause that to become clear which now is dim.

"What, however, must be least of all overlooked is this, that, contemplated in the light of the Gospel, this religious constitution is, after all, a Christian constitution; one, in other words, endowed with a natural affinity for the things of the kingdom of heaven. And so it must be; for the

[1] *Practical Theology*, p. 467.

image of God, after which man was created, is primarily no other than he, who is himself the radiance of God's glory, the final aim in the whole natural and moral creation, the great centre, in a word, of the whole divine plan of the world. This is the profound significance of the doctrine of the *Logos Spermaticos*, either hinted at or more distinctly uttered by Justin Martyr and the Alexandrine School; this the truth of the *anima naturaliter Christiana*, pleaded by Tertullian with so much warmth. The being man is in its profoundest depths only the basis for becoming Christian: he who becomes not this, becomes not man in the noblest sense of the word, and can much less remain so; for the higher capacity dies out, and he sinks back to the level of stone, or plant, or animal, which has been trained, but in no degree humanized, because only the *homo Christianus* may be called the true *homo*. It is folly to seek the man beyond the Christian, or in principle to place the man above the Christian; because this very Christianity, of definitely divine origin, is at the same time the acme of manhood.

"Nothing can thus be of greater importance or of more glorious nature than to lead a soul to Christ, that is, to the final aim of its life. Such special guidance is, however, actually necessary for every one; for it is otherwise in the kingdom of nature from what it is in the kingdom of grace. The sunflower of itself finds the sun, but the conducting of the soul to Christ is something more than an unconscious and unchosen process of nature. The implanted power is nowhere brought to maturity without exercise and training; least of all in the highest domain of life. No isolated human being can, without the influence of others, attain the main end of life even in things temporal; and if man is — it may here safely be further presupposed — constituted not merely for occupying a place in the household, in the state, in society, but also in the kingdom of heaven, never will he be numbered among the citizens of the kingdom of God, so long as he has not found a pedagogue to Christ."[1]

[1] Van Oosterzee, *Practical Theology*, p. 468.

Such is the rationale of the great work to which the pastor is called when he gathers the children of his church about him and seeks to lead them into the true and living way. The place to which he invites them should be a cheerful place, and all the surroundings should be as attractive as they can be made. The pastor should have two or three judicious helpers, to take the names of those present, to distribute singing books and leaflets, to see that the class is compactly seated, and that none straggle away into the corners of the room, and to assist in the singing.

Let him endeavor, in his manner, to preserve the happy medium between a cold formality and an effusive familiarity. The children should not be frozen, but on the other hand they ought never to lose sight of the truth that they are in a sacred place on serious business.

As to the basis of the instruction it is not easy to give advice. The question is settled for Anglicans whose catechism is prescribed by canonical law, and for Presbyterians, to whom the Westminster Shorter Catechism is the standard, and for Lutherans, and for the Reformed Church, and perhaps for the Methodist Episcopal church as well. Whether these church catechisms are adequate for the present purpose of the pastor who wishes to impart to his children the elementary truths of the Gospel of Christ each must determine for himself. It is at least doubtful whether some of them can ever be used with success in the instruction of young children. Other simple manuals of catechetical instruction may be found; but it may be well for the pastor, if the discipline of his church will permit him to do so, to select his own line of teaching and prepare with care his own outlines. Statements of truth which he has made his own by study and prayer, he will be able to communicate more readily than those which he has learned by rote.

A simple beginning can be made with the Lord's Prayer, the Apostles' Creed, the Beatitudes, and the First Chapter of the Gospel of John. But some definite and comprehensive condensation of Biblical History will need to follow; and the preparation of this will call forth the best

judgment of the pastor. An example of such a course may be found in Bishop Dupanloup's lectures on *The Ministry of Catechising.*[1] Some modification would need to be made in two or three of his topics, to adapt the course to the uses of a Protestant teacher; but for the most part it will be found to answer his purpose remarkably well.

If the pastor is to continue this work, year after year, it is evident that his teaching must provide for the advancement of his pupils; and it will be necessary to separate them into classes. Perhaps the course should not continue more than two or three years; when pupils have passed through it they should be released from attendance, and some appropriate public service in the church itself should signalize their accomplishment of this part of their Christian education.

How often these classes should meet is a question that each pastor should settle for himself. It would be better that the lessons should be given only during a portion of the year, — perhaps through the autumn and the winter. If the lessons could be as frequent as once a week, the interest would be more easily maintained; but three classes a week would tax the pastor's strength, and it might be difficult to secure the attendance of the pupils. With respect to all these details the pastor must judge for himself; only let him not be afraid to make large demands both upon himself and upon his pupils. If he shall constantly assume that it is a great and important business, for which lesser interests must give way, many difficulties will disappear.

Any pastor who contemplates this task would do well to make himself familiar with the volume of Bishop Dupanloup on *The Ministry of Catechising*, to which reference has already been made. Allowance will need to be made for theological divergencies. Many of the things emphasized in this instruction will seem trivial to a Protestant pastor, but the spirit of the book is of the highest. The importance of the work will be borne in upon the mind of the candid reader and most of the practical suggestions as to

[1] Page 284, *seq.*

the conduct of it will commend themselves to his judgment. This good and great prelate, who in his earlier life was the Catechist of the Church of the Madeleine in Paris, declared that no work of his life had been so delightful or so fruitful as this work with the children. His office as the children's pastor was more significant and more influential than his office as the Bishop of Orleans. "Si vous me permettrez ici, messieurs, un souvenir personnel, je vous dirai, en toute simplicité, c'est aux catéchismes que je dois tout. Pour moi, ah! que les enfants qui ont été mon premier amour et le premier dévouement de ma vie en soient aussi le dernier."[1] Bishop Dupanloup delights to recall his great predecessors in the work of teaching the young; he reminds us that some of the most famous men of the Church have devoted themselves to this service; he tells us how Gerson, the great Chancellor of the University of Paris, gave the ripest years of his life to the catechisms for children in the Church of St. Paul at Lyons, "and such was his respect for them, and his confidence in the innocence of their age and the power of their prayers, that, feeling his last hour to be near, he desired to have them all around him, on his death-bed, and asked them to commend to God 'His poor servant, Jean Gerson;'" how the great Archbishop Bellarmine of Capua "went into the different parishes and himself held the catechism for the children in the presence of the Curés;" how Ignatius Loyola began the labor of his life as the General of his order by conducting the catechism in Rome; how Francis Xavier, and François de Sales, and Vincent de Paul and many others of the most renowned and beloved of Roman Catholic teachers and prelates had been distinguished for their success as teachers of children.

Bishop Dupanloup lays great stress at the beginning on the truth that the work of the catechist is not instruction merely, that it is *education;* not simply the impartation of well-ordered knowledge, but above all the training of character. Instruction must indeed be careful and precise and thorough. And this, he insists, will require much

[1] See *The Ministry of Catechising*, Book I., Discourse X.

labor on the part of the catechist. His chapter on this subject is exceedingly suggestive: —

"It is impossible to give a good Catechetical Instruction without having prepared it with the greatest care. For my own part, gentlemen, it would be infinitely easier for me to preach a sermon or a *prône* without preparation. A good Catechetical Instruction demands of the most skilful, four, five, or six hours of preparation. I have sometimes had two or three days of continuous work, sometimes a whole week, in preparation for certain very difficult or very special Instructions.

"I shall perhaps astonish you, gentlemen, when I tell you that I wrote out all the Catechetical Instructions, not only those which I gave myself, but also those of my colleagues; I have them still, written by my own hand, each of fifteen or twenty pages, — and that for four years: all the Instructions on dogma, on morals, then those on the Sacraments, and on Sacrifice.

"I wrote out also all my Homilies, all the little sermons which I used at the Catechism. I ought to add that I did not say them, nor know them, by heart, except sometimes the Homilies and sermons on the festivals. I do not pretend, gentlemen, to set myself as a model. I only tell you simply what I did. But what I do maintain is, that if an Instruction is not properly prepared, it runs a great risk of being vague, wordy, and wearisome."[1]

The Bishop means that he did not use his manuscript in the class, nor did he commit it to memory, but that he wrote out the lesson, so that every point might be perfectly clear in his own mind, and then made himself so familiar with it that he could speak promptly and clearly on every point. Other admonitions of his are pertinent:

"I may add that brevity is above all necessary in the Instructions given to children, for, as Fénélon says, 'their mind is like a vase with a very small opening, which can only be filled drop by drop. If the Instruction is to be of use to them, they must be told a very few things at a time. 'Believe me,' said S. François de Sales to the Bishop of

[1] *The Ministry of Catechising*, pp. 144, 145.

Belley, 'I tell you this from experience, from long experience: the more you say, the less they will retain; the less you say, the more they will profit; by dint of burdening your hearers' memory, you break it down, just as lamps are extinguished if we put too much oil in them, or as plants are suffocated if we water them too much. Indifferent preachers are acceptable, provided they are short, and excellent ones are a burden if they are too long.' We may say the same of Catechists; and for this reason the Council of Trent, in the decree which binds all pastors to instruct the people, recommends brevity and also simplicity of language: *Cum brevitate et facilitate sermonis.*

"In the first place the Instruction ought to be well divided. This is the important point, gentlemen, if you would be short, be clear, be interesting, and be sound. You should begin by recapitulating clearly and briefly the subject and the divisions of the last Instruction. Then give out, with the same clearness, and very slowly, the subject of the new Instruction; then point out very distinctly the divisions into two, three, or four heads, generally in the form of questions; for instance, you are giving an Instruction on grace, you can give the children these five questions:

"(1) Can any one be converted and obtain his salvation without grace?

"(2) Has every one sufficient grace to convert him and to enable him to obtain salvation?

"(3) With grace, is it easy to be converted and to obtain salvation?

"(4) Can any one resist grace?

"(5) Is it a very grievous thing to resist grace?

"Questions presented in this way are very much easier caught by the children, going straight to their understanding, than if put in an abstract form; such as, 'In the first place, we will speak of the necessity of grace, &c.; in the second, of the sufficiency of grace,' &c. But in whatever form you put it, the division must be simple and clear, and given out so slowly that the children may be able to

write it out correctly, as from dictation. Otherwise you put these young intellects to the torture; they wish to follow you and they cannot; soon they no longer know where they are, they understand nothing that is said to them, and in despair they will sometimes even shed tears. I remember once that one of my colleagues had forgotten to give out the division of his Instruction; the children, who were taking notes, were so disheartened that I saw one of them dissolved in tears. I immediately let the Catechist know; he gave out his division, and as they came to understand, their faces lighted up again with joy.

"The Instruction must be perfectly clear both as to groundwork and in every detail. You will allow me to remind you, gentlemen, of the precept of Quintilian, '*Non ut intelligere possit, sed ne omnino non intelligere non possit, curandum.*'[1] It is not only necessary that the child understands, but that it shall not be possible for him not to understand. There are three very efficacious ways of doing this:

"I. Things must be told simply; as they are, not labored nor exaggerated; one does sometimes exaggerate with children, but it is wrong, it only troubles them and puts a strain on their minds.

"II. Things must be said in their most natural, most suitable order, nothing brusque or forced, nothing contradictory; above all, avoid the confusion of digressive phrases or parentheses. Nearly all young Catechists are apt to fall into this fault.

"III. The greater number are unfortunately lavish in useless words; they do not know how to cut short a sentence, or how to abridge it, and hence we have lengthiness, redundance, and confused expressions."[2]

From all this it will be evident that this master catechist does not undervalue the importance of clear and definite instruction. But, after all, the emphasis of his lectures rests on the spiritual more than on the intellectual results. The children are to be skilfully taught, but only that they may be formed after the mind of Christ and filled

[1] Quint. lib. vii. c. ii. [2] Pages 146, 147.

with his spirit. And the one supreme qualification of the catechist is a genuine affection for the children. He must love them, and they must know it.

"But, you will perhaps ask me how to make them feel this? Ah, gentlemen, this is something which cannot be defined. I can only tell you simply this, that when I was a Catechist I made it to be felt. How? I know not. But we felt it ourselves, we loved these young souls for God's sake, we tried to love God in them; and God deigned to bless this devotion of our hearts.

"But it is not a question of myself here. One word of S. Augustine says it all, and with sovereign authority: '*Ama, et fac quod vis.*' Love, love! and all which you believe impossible will be easy to you. S. Augustine says again: '*Da amantem et sentit quod dico.*' In the work of souls the heart and love are the spirit and the life: '*Spiritus et vita. Da amantem, da sitientem, da esurientem.*' Love the precious souls of these children! Be hungry and thirsty for their happiness, for their eternal beauty, for their salvation. Then you will understand all things, and you will make all things to be understood; for it is the Divine Unction which is love, which teaches everything: '*Unctio docet omnia.*'"[1]

Here, beyond all controversy, is the sovereign qualification of the good shepherd of the children. And this whole treatise is surcharged with this pure passion. Let the Protestant pastor sit at the feet of this Catholic bishop and learn from him to estimate the debt of love that he owes to the children of his congregation. Bishop Dupanloup makes much of the idea that the Catechism, by which he means not the book but the act of catechizing or the class at work, must have the essential characteristics of a family. "In a family," he says, "no doubt children are taught, but still more they are advised, they are exhorted, they are encouraged, they are blamed, they are rewarded, they are loved, and they are made to love goodness. And all this comes from the *spirit of the family;* that is to say, on the one hand authority and devotion, with every shade

[1] Pages 10, 11.

and every form of tenderness and zeal; and on the other respect, docility and confidence with every shade also of filial love and gratitude."[1] Something like this is what Catechisms and Catechists ought to be; and when this spirit pervades all the communications between the pastor and the children, great results are sure to follow. The good Bishop records the fact that at his meetings with the children in the Madeleine, large numbers of their parents came with them, so that galleries had to be added to the chapel for their accommodation. Thus the hearts of the parents were turned to the children and the hearts of the children to the parents by the faithful ministry of the pastor of the church. To strengthen the family bond, now, in so many households, sorely strained by the worldliness of parents and recklessness of children, no better measure could be devised than the faithful instruction of the children of the church by their pastor in the truths of the Christian religion.

One feature of this exercise of Catechist Dupanloup in the Madeleine we should find it extremely difficult to reproduce in many of the American Protestant churches. He tells us that during the time of his service in that church, Paris was filled with refugees, patricians and plebeians, from all countries, all of whom were wont to gather in his chapel, — "poor children, rich and even royal children; children who, coming to the Catechism, came out of the most miserable quarters of Paris or from the most brilliant dwellings of the rich; children, moreover, whose parents belonged to all the most contrary shades of political parties which then divided France; well — all had but one heart and one soul; all these differences, all these divisions, disappeared; all these children, gathered together in the Chapel of St. Hyacinthe, filled with the same thoughts and the same desires, sharing in the same instructions, the same *fêtes*, preparing together for the same great action." Of royalties he mentions the young Queen of Portugal, who came with her mother-in-law, the Empress of Brazil; her royal Highness the Princess

[1] Page 58.

Clementine; the pious Queen Marie Amelie and her worthy daughter, the Queen of the Belgians; and with these, boys of high degree who have since become such distinguished men as General Foy, M. de Villèle, M. Casimir-Perier, and M. de Polignac. The kind of equality which such a case connotes is not easily secured in all the Protestant churches of democratic commonwealths.

Much is made in these Roman Catholic "Catechisms" of the devotional exercises, especially of the singing. The choir is present, to lead the children in hymns adapted to the service. The length of the sitting will astonish most Protestant pastors. Not less than two hours, this Catechist testifies, should be given to the lesson. It is not probable that such a burden as this would be borne by the children of American Protestants. Nor is it clear that so much time could be usefully given to the exercise. One hour would be ample for ordinary lessons. Would that the kindling enthusiasm of this great prelate for the work of training the young might be caught by many pastors in all branches of the Christian church! We may differ with him widely with respect to many of the doctrines taught, but in his tender love for children and his burning desire to lead them early into the ways of life, he is a bright example to us all.

One, at least, of the Protestant churches, that which bears the name of the Great Reformer, maintains, with increasing vigor, the catechetical practice. The Smaller Catechism written by Luther himself is still universally employed in the instruction of children; the Lutherans are divided into many schools, and the conflicts of opinion among them are intense; but in this they all agree; Luther's Catechism forms the groundwork of instruction in all their synods. And the thorough teaching of all the baptized children is rigidly insisted on. As a rule, it may be said that no one is confirmed in the Lutheran church until he has given evidence of careful instruction in the doctrines of the Catechism. It is supposed that children ought to pass through a course of weekly lessons, covering at least two years.

It is true that not all this work is done by the pastors of the churches. Many of the Lutheran churches, in America as well as in Europe, support parochial day-schools, and in these the catechism or the Bible history is a daily exercise. Many Lutheran children are thus under daily religious instruction for several years. The teacher in such a school must be a qualified catechist. The opportunities enjoyed by Lutheran children for full religious instruction are thus unexampled among American Protestants; the Church of England day-schools undertake a similar work. But this drill in the day-school, under the hired schoolmaster is, after all, a very different thing from that pastoral care of the children of which we have been speaking. An excellent thing it is, no doubt; but it does not answer the highest purpose. The children instructed in these congregational schools are not brought into intimate relations with the pastor until just before the time of confirmation, when he always meets them for a brief course of instruction, which amounts to a review of the work they have done in the day-school. Even this is more than most of our Protestant pastors can boast of; but it is not the kind of relation described by Bishop Dupanloup.

Many of the Lutheran churches in America, however, maintain no parochial schools, and in these the full labor of catechetical instruction falls on the pastor. And no small labor it is. For a period of at least two years he meets the children of his charge as often as once a week, and often twice a week, requiring them to memorize the words of the catechism, and taking infinite pains to explain to them its meaning. A very large percentage of the children of the congregation attend punctually upon this instruction; it is a cardinal point of the Lutheran discipline. Some small children, who live at too great a distance from the church, receive instruction at home, and others, whose occupations are such that they cannot attend the pastor's class, are sometimes excused; but it is a point that the pastor does not readily yield; and the sentiment in Lutheran families is very strong in favor of

the maintenance of the catechetical instruction. A vast amount of labor is thus entailed upon the pastor, but it is labor which, if rightly performed, bears abundant fruit. That it may be done in a manner so dry and perfunctory that it shall be a burden to both teacher and taught is evident enough; but if the love to which the good Bishop Dupanloup ascribes such power be the heart of it all, the pastor's opportunity of forming the minds and shaping the characters of the children is one that an angel might covet.

We are told that a conviction of the value of catechetics has recently been strengthening in the minds of Lutheran Christians, and that the practice was never so universal or so enthusiastically pursued as it is to-day. A few years ago there was a disposition in some synods to relax this demand, and to rely more upon the revivalistic methods; but that tendency seems to have spent its force, and the Church, in all its branches, has returned with new ardor to the work of teaching and training the children, putting its chief reliance upon this method of propagating the gospel. So strong is the faith of the Lutherans in the efficacy of this method, that even their city mission work takes this form. If a new church enterprise is to be started in a city, the missionary generally begins by opening a school and teaching the children.

It is a notable fact that the growth of the Lutheran church in America, during the last decade, was more rapid than that of any other Christian body — the percentage of growth was larger. That this is due in part to the large German and Scandinavian immigration is undoubtedly true; but it is also due, in large measure, as intelligent Lutherans believe, to the revived interest in the work of catechetical instruction of the young.

It must not be inferred that there are no Protestant pastors in other denominations who are aware of the importance of this duty. Here and there, in all the churches, are those who give much thought and labor to the children of their charge. In his little book on *The Working Church*, the Rev. Charles F. Thwing, speaking of the

tendency of boys and girls between the ages of ten and sixteen to drop away from the churches, thus testifies: —

"I write out of my own experience when I say that a special class should be formed of those young Christians, and that special instruction and guidance should be given them. This instruction and guidance should be committed to one most able to give it. This one may be the pastor or it may not be. If it is not he, he should discover some other person qualified to perform this duty. I think I may say he will usually find that it is wise to intrust this labor to other hands; and yet these other hands he may think it well specially to train for this important service. This instruction should consist of a systematic presentation of the great truths of Christ. It should be systematic, taking up in order the central doctrines and themes of the Bible. It should be, it must be, to secure favorable results, attractive, — attractive in the person of the teacher and attractive in its methods. It should be thorough; for children will receive and appreciate, be it properly illustrated, Christian teaching far more profound than is commonly credited to them. Such a class should meet on some week-day, after the exercises of the public school, and should be held each week for certain periods of each year.

"With the methods and the results of such teaching, I am already somewhat acquainted. Year by year I have seen a class of boys and girls grow from a membership of forty to a membership of three hundred. I have seen these boys and girls listening intently to the presentation of the historic facts and truths of the Bible. I have seen this class made so attractive that scores of children would *run* from the public school-room in order to lose no moment of the short hour. I have seen this interest aroused and maintained by the power of a strong and living personality rather than by extraneous aids. I know this teaching to be systematic and thorough. I have seen examination papers in writing of these boys and girls that were a wonder in their revelation of the appreciation of the nature and duties of the Christian life. I have been made glad in

receiving many of those thus trained into the membership of the Church, and have daily rejoiced in beholding the good confessions they witnessed at home and school."[1]

The opinion here incidentally expressed that the pastor might better entrust this work to some one else may well be reconsidered. It is doubtful whether the pastor can afford to surrender this opportunity. If he is not fitted for this work, he ought to lose no time in seeking the necessary qualifications. The knowledge which this work will give him of the thoughts of the children, the friendships which it will enable him to form with the boys and girls of his flock, are worth more to him as a pastor than almost any other experience of his life. Not the least valuable result of such a service is its effect upon the character of the pastor himself. The call to sincerity, simplicity and fidelity which these young lives continually address to him is one that he must hear. He cannot feed these lambs unless he abides in the love of the Good Shepherd.

One American pastor has provided for the children of his charge an association which he describes as the Church Porch. Its design as he describes it, "is not simply to convey instruction, but to bring the children into an organization which has no more completeness in itself than has the porch of an ecclesiastical building. It is a passage-way into a larger and completer relationship." And he thus outlines its method: —

"In the one direction it will be connected with the family; in the other, with the church — a link between the two. It will have as its honorary officers the pastor and deacons of the church; as its executive, young men and women of such an age as to have sufficient ripeness of judgment to know how to act with wisdom and discretion. The adult Christian fellowship of the church will be at the back of it, encouraging the attendance of their children upon its meetings, regularly and conscientiously, for to develop character is one of the great aims. The Church Porch will provide some simple words, which are of the

[1] *The Working Church*, pp. 44–47.

nature of a confession of discipleship to the great Head of the Church. It will so conduct its meetings as that the youngest may take some part. It will so organize itself as that the members shall have mutual care one of another. It will provide meetings for social intercourse as well as for devotional, thus recognizing the good of all innocent recreation. It will provide for the daily home reading by its members of wisely selected Scriptures. It will have some such graduation in membership as shall allow the more developed to assume responsibility, and put themselves one step nearer to full membership of the Christian church. Of course, organization is not everything, nor the principal thing. We cannot do much without it, but the most ideally perfect organization in the world must depend for its reputation upon those who use it. It will be urged as an objection by some who have had little or no experience in these matters, that it is requiring too much to ask a child to sign such a simple pledge as this: 'Trusting in the Lord Jesus Christ for strength, I purpose to try to do whatever He would like to have me do. I will pray to Him, and read the Bible every day, and henceforth I will try to be His disciple.' Analyze it, and what do we find? Nothing at all inconsistent with that which is possible to the youngest disciple. A child can 'trust;' a child can 'try;' a child can 'pray;' a child can 'read the Bible;' a child can be a 'disciple' — a learner. It is that from its constitution. Children like to be members of societies, and they are generally more faithful to their duties than are adults. They grow into right thoughts and right feelings, just as their seniors do, by right deeds."[1]

The pastor's work of instruction and personal influence might be carried on in connection with such an organization of the children. But the organization must not take the place of that work. The pastor should be jealous of anything which stands in the way of that intimate association with his children which the work of systematic instruction implies and requires.

[1] Rev. Reuen Thomas, in *Parish Problems*, pp. 213, 214.

Most American churches now observe the second Sunday in June as Children's Day. On that day the Sunday-schools are gathered in the place of public worship made beautiful with flowers, and the exercises are ordered for the benefit of the children. Songs and recitations in which they participate, and an appropriate sermon or address by the pastor make the service of special interest to the youngest of the flock. In churches which practise infant baptism, the little ones are often presented on Children's Sunday; and it is the custom of some pastors to give to each baptized child, on the festival which follows his twelfth birthday, a Bible, in the name of the church, thus reminding him that the church has not forgotten the consecrating rite and still holds him in its fellowship.

In the churches in which this rite is observed, the status of the baptized children is often a subject of inquiry. The theological and ecclesiastical questions here involved do not come within the purview of this essay; but it is, nevertheless, important that the pastor and the church should have some theory about the relation of these children to the church; the kind of pastoral care exercised over them will be determined, to a considerable extent, by this theory. There seems to be no other reasonable view of the case than to regard these children as members of the church, — not yet enjoying all its rights and privileges, but members still, and entitled to the care and love of the whole household of faith. The children of a family are not less truly members of the family than are the adults; and their sense of proprietorship in all the belongings of the home is always keen. It should not be otherwise in the church; and the administration of its services should be such as to cultivate in the children this sense of identification with its life. The time will come when they will come forward and assume for themselves the responsibilities of membership: but before that day, and while they are receiving preparation for the active labors of the church, the recognition of the fact that they are not aliens and strangers, but fellow-citizens with the saints and of the household of love, ought to be kept clearly before their minds.

Whether any portion of the Sunday morning service should be specially devoted to the children is a question of some importance. Some American pastors address a short sermon — five or six minutes in length — to the children in the congregation. Others decline to interject this exercise into the services, on the ground that their unity is impaired, and their best effect lost, when a portion of the congregation is singled out for separate instruction. It is a matter concerning which every man has a right to be fully persuaded in his own mind. Some pastors may succeed with the method and others may fail. It should be remembered, however, that when no special words are addressed to the children, there will often be, in an ordinary discourse, portions, longer or shorter, which even young children will perfectly understand. Every pastor who watches the effect of his teachings upon the children will often find them grasping with perfect intelligence many statements that were not intended for them. If the truth is made simple and clear, as it always ought to be, some good part of every sermon will find its way into the minds of the children of six or seven years of age. The ability of children to understand such matters is generally under-estimated.

Even, therefore, though there may be no special address to the children, there are many reasons why they should be present, from their earliest years, in the morning service. The absence from the great majority of the American churches of the children of the congregation is becoming an alarming fact. It is often assumed that the Sunday-school is the children's service, and that attendance upon that should release them from the public worship of the sanctuary. Children would in this way rarely form the habit of church-going in their later years. The time never comes when they are willing to begin. They have no taste for such employments. They prefer to spend the Sunday as they have always done, reading or riding or visiting Habit, in matters of this nature, is nearly everything; and if the habit of church-going is ever formed it must be formed in childhood. And the plea, generally

heard, that the children cannot understand the service and are not profited by it, must not be allowed. The Scripture readings are, for the most part, perfectly intelligible to them; the hymns and the prayers are not beyond their comprehension; and much of the service will often be level to their understanding. This is a matter concerning which the wise pastor must bear faithful testimony. He must not quietly suffer the children of his church to fall away from its fellowship. He must convince their parents that the public worship of the Lord's house is for the young as well as for the old, and that if the one or the other must be foregone, the children had far better be taken from the Sunday-school and brought into the church.

The close of this chapter appears to be the appropriate place to refer to an organization which is attracting much attention on both sides of the sea at the present time, and which is known as the Boys' Brigade. It had its origin in Glasgow, Scotland, where the first company was organized in 1883, by a gentleman active in Christian work, who was a member of the Lanark Rifles. Like Robert Raikes, Mr. Smith began with ragged boys in the street, but his scheme proved popular among the boys of the church, and the movement soon spread to other churches. Companies were formed in great numbers and men of standing and influence soon were found among the enthusiastic promoters of the enterprise. The late Professor Henry Drummond was one of its leaders. It is said that more than fifty thousand boys are now organized in fifteen hundred companies, in the United Kingdom, the United States, Canada, Australia, New Zealand, and other parts of the world. From the Manual of the American branch of the organization the following explanation is taken:

"Briefly stated, it is a world-wide movement among young men and boys for the advancement of the kingdom of Christ. The Brigade consists of local companies of twelve to forty youth, between the ages of 12 and 21 years, the only condition of membership being attendance at some local Sunday-school and subscription to the following

pledge: 'I promise and pledge, that I will not use tobacco nor intoxicating liquors in any form; that I will not use profane, vulgar nor indecent language; that I will obey faithfully all the company rules, and that I will, at all times, set an example of good conduct to my comrades and other boys.'

"The company must be attached to some Christian organization which will supervise its civil and religious affairs. The distinctive feature of the movement is that all meetings of the company are conducted under military regulations and discipline. The required meetings are: 1. Some weekly religious exercise; either a Bible drill, prayer-meeting or Sunday school. 2. A weekly military drill, conducted strictly according to infantry tactics of the United States Army.

"The military features have been found to possess surprising attractions for boys who would otherwise drift away from church fellowship. They also furnish excellent physical training and have many advantages which need only to be tested to be proved. Bear in mind, however, that they are but a means to an end: that is to promote habits of obedience, reverence, discipline, self-respect, and all that tends toward a true Christian manliness."

In the third article of the constitution, relating to agencies, it is provided that religious exercises shall be employed "as a means of rendering the boys familiar with the Bible, and acquainted with its truths;" that patriotic studies shall be introduced, by which loyalty and good citizenship shall be inculcated; that provision shall be made for such physical-culture exercises as may be adapted to the age of the members, and calculated to develop a perfect body and a perfect manhood; and that military organization and drill shall be used as a means of securing the interest of the members, banding them together in the work of the Brigade and promoting such habits as it is designed to form. Strict obedience and discipline are always to be enforced. One of the rules requires that every member shall attend Sunday-school at least once every Sabbath. The Company Council consists of the

pastor and the three ranking commissioned officers and three members appointed annually by the Christian organization with which the company is connected. The entire power of governing the company is entrusted to this Council, which admits and discharges members, appoints officers, enacts by-laws and controls the company's funds. It is thus evident that the purpose is to put every company of the Boys' Brigade under the care of the church to which it belongs and under the immediate supervision of the pastor. The commanding officers of these companies are always men — usually young men. It is clear, at a glance, that everything will depend on the tact and character of these commanding officers. If the right man can be found for captain, such a company may become a strong influence for good over the lives of the boys belonging to it.

The military drill and discipline is, in itself, an excellent regimen for boys. The physical benefits are considerable: the carriage of the boys who have been for some time under the drill is almost always perceptibly improved; they stand erect and step more firmly and manifest an increase of physical vigor. The moral gains of the drill and the discipline are also important. The habits of obedience and subordination which are thus formed become, to some good degree, automatic. Boys obey their parents and their teachers more promptly: it becomes evident to them that obedience is manly. The organization also inculcates and even enforces respect for religion; the primary and indispensable condition of membership in the Brigade is membership in that Sunday-school from which the boy is often so strongly inclined to slip away. To be associated with a military organization of boys who are all members of the Sunday-school puts that institution at once upon a different footing in all his thoughts about it. The Biblical study and the religious exercises with which the meetings of the company must always begin, are a constant witness to him of the importance of an interest which the boy between twelve and twenty is too much inclined to undervalue. And the pledge to avoid the use of tobacco

and intoxicating liquor, and to keep his lips clean from profanity and indecency, is one in the keeping of which there is safety and honor.

All these gains are manifest. Over against them we must set a possible injury to which some good men and women are inclined to attribute great importance. It is said that the organization fosters the military spirit; that it will fill the hearts of the boys with the passions of war; that it is not the right kind of a regimen for disciples of the Prince of Peace. In the days when all good men are seeking to exterminate from human hearts the love of carnage and to lead the nations onward in the paths of peace, it is not good, say these critics, to set our Christian children to learn the arts of war.

To all this the reply of those who are most active in promoting the organization is that the Boys' Brigades are practically having no such effect; that the drill is really no more than a good gymnastic exercise; that so much is made of the Christian features of the organization that the sentiments and passions of warfare find no place in the boys' hearts. The ideas which prevail are thus set forth in the Manual: —

"It is consistently military and for two reasons. First, for the purpose of system and thorough organization. Second, if boys are taught military tactics at all it is worth while to teach them correctly and completely. But mark this and forever remember, that the Boys' Brigade is above all for spiritual conquest; its object is to advance Christ's kingdom among boys. It will not and must not be done with the sword. But just as the boy Jesus learned to ply the hammer and saw and chisel of his father's craft, and thus was trained in reverence, obedience and self-respect, so may our boys through military drill and Bible drill and patriotic study learn habits of self-restraint; learn that victories over self are those that shine in everlasting records; learn that to fight for Jesus means to fight for the poor and the weak and disabled; learn that the reveille for which they must prepare is that which will sound on the resurrection morn, when shoulder

to shoulder youth and old age shall march to their eternal reward."

On the whole there is good reason to hope that the dangers against which the protest is lifted up are not serious, and that the organization will prove to be a strong agency for training in Christian manliness the boys of Christendom.

CHAPTER XVI

MISSIONARY SOCIETIES AND CHURCH CONTRIBUTIONS

THE relation of the church to the work of missions — to the christianization not merely of its own parish and of its own community, but of the whole world — is a subject concerning which most churches need admonition. The development in this generation of the working church has somewhat withdrawn the attention of many zealous Christians from the field of the world. The work at home is so manifold and so urgent that they find neither time nor resources for enterprises at a distance. Nevertheless, the very note of Christianity is universality. The Christian law was not, in terms, a new commandment when Christ gave it utterance; the identical phrases are in the Mosaic legislation; what he did was to give a new definition to the word "neighbor." The Jew believed that he ought to love his neighbor as himself: the obscuration of his ethics was revealed in the lawyer's question, "Who, then, is my neighbor?" Christ's answer was the parable of the Good Samaritan, which teaches us that our neighbor may be one of another nationality, another color, one joined to us by no ties of race or kinship, one dwelling on a distant shore and speaking an unknown tongue. My neighbor is any human being whom I may reach and help. The ethnic morality is superseded by the law of universal love. And it is essential to the development of the Christian life in the individual that this love shall have its constant opportunity. Works of love that call forth goodwill and helpfulness toward all sorts and conditions of men in every part of the world furnish the element in which Christianity lives and has its being. The attempt to shut it in, to erect or maintain limitations beyond which

its impulse shall not travel is fatal to its existence. It is no more true that there are geographical boundaries which love does not cross, than it is true that there are physical limitations to space which thought cannot pass beyond. The country of goodwill has no frontiers.

Since this is the nature of Christian love, it is plain that the missionary impulse must always exist where the spirit of Christ abides; and that a church of Jesus Christ which has no interests beyond its own immediate precinct is a moral anomaly. True is it that the needs which are nearest most strongly appeal to us, and that the benevolence which spends all its energies upon those on the other side of the sea, and has no sympathy for those on the other side of the street is a spurious variety. Beginning at Jerusalem, the apostles preached the good tidings in many lands. But the charity which begins at home and stays there is no less defective than that which travels abroad and neglects its nearest neighbors.

The Christian churches, in all the vital parts of Christendom, are profoundly interested, in these days, not only in their neighbors who live in the next ward, but in their neighbors who live on the other side of the world. We know a great deal and care a great deal about people who have very little knowledge of us. The people of Africa, of Armenia, of China, of India, are the objects of our disinterested regard. We are not always thinking of how we may establish relations of traffic with them and make their industries serve our interests; we are often thinking of what we can do to enlarge and brighten their lives. It is not that we believe that they are all doomed to endless woe unless they hear our gospel; our faith in God is stronger than this. Nor is it that we regard their beliefs as wholly false and pernicious; we recognize in many of them great elements of universal truth. But we can see that while some of them may be able to impart to us much that may profit us, the substance of the truth as it is in Jesus is something far better than any of them has yet attained unto; and because this truth is ours, and they need it, we cannot rest until we have shared it with them. We know

that the Gospel of Christ, with all that it implies, would wonderfully brighten the lives of any people that would receive it. We know that it would greatly alleviate human suffering. How vast and overshadowing are the woes of the lands unvisited by the messengers of the blessed Christ it is difficult to realize. China is by some persons supposed to be a highly civilized nation, and it is urged that China needs none of our religion; but any one who will acquaint himself with the condition of medical science in that country, and learn how many suffer and die from remediable maladies, may be willing to admit that the disciples of him who healed the sick and cleansed the lepers and opened the eyes of the blind could do much to lighten the woes and to lengthen the lives of these helpless people. This, indeed, is what Christian missionaries are actually doing in every part of the world to-day, not by miracle, but by the intervention of an intelligence consecrated to the service of mankind. One missionary in China treated more than fifty-three thousand patients, and organized agencies by which at least one million received scientific medical care. When we think of the sightless eyes that have been opened, of the millions that have been delivered from pain and misery, of the blessed relief given by anæsthetics to those in agony, of the lives that have been lengthened and the hearts that have been comforted by these services of love, we shall feel that the work of Christian missions must have a deep significance to every one who wishes well to his fellow men. Add to this what has been done to lift women in all the pagan lands from their degradation, and to point out the way of their deliverance from the thraldom of the dark generations, and we shall see that the enterprise of Christian missions, considered merely from a philanthropic point of view, is entitled to serious consideration.

It would be strange, therefore, if the Christian love which is pouring itself out in such a wealth of philanthropic service, should overlook these great opportunities of ministering to the wants and sorrows of men in other lands. For it is not difficult to see that the source of many of these

physical ills must be sought in the darkened minds of the people, and that the Light of the World is the only sovereign remedy. The enterprise of Christian missions has often been rested on a base too narrow to support it and has been commended by arguments which contradicted its message, but it is a sure and divine impulse that finds expression through it, and one can hardly conceive that with the enlarging conceptions of the Gospel of the Son of God, there should be in the hearts of his disciples any diminution of love for their brethren in other lands who need the light and hope which are their precious heritage. "Freely ye received, freely give,"[1] is a maxim not likely to lose its force as the centuries pass.

It is a great part of the pastor's work to organize the missionary zeal and activity of his congregation. He needs to be intelligent respecting this work, to have a rational theory about it; to comprehend the fact that it is an essential element in the life of his church; to be able to deal effectually with the stock objections of the caviller; to have the power of enlisting all classes in his congregation in this great enterprise. For one thing, he must be able to recognize what a modern writer has called the recent vast political expansion of Christendom.[2] Within the lifetime of many now living, by far the greater part of the known world has passed under the power of nations nominally Christian. Africa, not long ago, was no man's land; the present generation has seen its territory parcelled out among the great Christian powers. Out of 11,514,500 square miles, only one-tenth remains unappropriated; out of a population of 130,000,000, all but 20,000,000, are living under the sway of some European government. Turkey claims the overlordship of about 8,000,000 of these, but England is the real ruler of most of the African territory that Turkey claims. Even in Asia half the land and one-third of the people are under the rule of Christian powers. "Everywhere, in every continent, you shall find Christendom in such marvellous ascendency that it is not only domi-

[1] Matt. x. 8.

[2] *Modern Missions in the East*, by E. A. Lawrence, p. 307.

nating, but swiftly and surely assimilating every country and every people under the sun, with the solitary exception of China. At a rough estimate, we may say that Christendom includes within its dominion about two-thirds of the land of the earth and 800,000,000 of the 1,500,000,000 of its population."[1]

The industrial expansion of Christendom, as the same writer shows us, is not less marvellous. More and more the markets of the world are filled with the machinery and the wares produced by Christian nations: the industries of Europe and America are pushing their conquests in every quarter of the globe. The science of the Western world is also steadily prevailing against the superstition of the East; where light is, darkness cannot be.

It is this tremendous advance of the physical and intellectual forces of Christendom which makes the problem of Christian missions so urgent. It is a time for Christian statesmanship. A certain supremacy has already been won for nominal Christianity. The immense vigor of the Christian civilization compared with the civilizations that have been produced by other faiths, is thus demonstrated. But the triumph is full of peril. The vast multitudes which have been brought under Christian rule need to know something more of the power of Christ than the soldier or the civil servant or the trader is likely to teach them. A Christianity which is merely official or nominal may easily become a snare to them. The form of Christianity without the power thereof bewilders and burdens them. The very fact of the political supremacy of Christendom creates, therefore, an obligation weightier and more imperative than the Church has ever before been called to bear. With these tremendous considerations every pastor ought to be familiar. The work of Christian missions is not done; it is hardly begun. The phases which the work will assume, the enthusiasms which it will arouse, we may partly conjecture. Doubtless we are likely to need a large revision of ideas and methods; but the one fact to be kept in view is that the political and industrial and intellectual

[1] *Modern Missions in the East*, p. 309.

expansion of Christendom must be the forerunners of a spiritual expansion not less significant. First that which is natural; afterward that which is spiritual. The foundations of the New Jerusalem are laid; the Church is called to complete the superstructure. The Christian pastor of to-day must learn how to bring home to the hearts of his people the significance of the movements now going forward in all the earth. It is his task to make them see that the time in which they are living is one of mighty significance; that the business of Christian missions is connected in the most vital manner with the political and social changes which are taking place; and that the subject is one concerning which they cannot afford to be ignorant. The enlargement of the knowledge of the Church is the one thing needful. Men are not likely to take a deep interest in subjects of which they know little or nothing. And this subject of missions in other lands is one of which the majority of church members will have no knowledge unless considerable pains be taken to give them information. The needs of their own neighborhood are before their eyes every day; the conditions of their own country they have some knowledge of; but the sufferings and miseries of their neighbors on the other side of the world they do not see, nor are they aware of the work that has been done in these fields and of the promising nature of the beginnings that have been made. To spread this information, to arrest and hold the attention of the church to the subject of missions is the first thing to do. Some stated meeting, held as often as once a month, should furnish this information in such a form that the people will eagerly receive it. It is not best to call it a "monthly concert;" that name is seriously discredited. Nor should it ever be confined to work in foreign lands. But if every church could have a monthly meeting at which the progress of the kingdom in the whole world should be reported, taking up the salient events of current religious history at home and abroad, pointing out the hopeful and discouraging features; the gains and losses; the fields where the struggle is fiercest and the reinforcements most needed,

and making it plain that the battle is one all along the line, it would appear that this meeting might be made one of great interest and power. "If I heard," said President Edwards, "the least hint of anything that happened, in any part of the world, having a favorable aspect on the interests of Christ's kingdom, my soul eagerly catched at it." That is but the normal feeling of every genuine Christian disciple. How can any man keep praying daily for scores of years, "Thy kingdom come," and not be alive to signs of its coming? The preparation for such a meeting as is here suggested would require, on the part of somebody, much work, at least at the outset. The field of the world should be divided, and the different portions assigned to competent persons, each of whom should be on the outlook for the epochal movements going on within his territory. After this educational process has been vigorously carried forward for a year or two, there may be need of forming organizations for the more effective promotion of missionary interests. But the organization may well be deferred until the interest has been created.

Is it well to divide the missionary interests of the congregation along the line of sex? Such seems at present to be the tendency. At any rate, we have women's missionary organizations everywhere; whether there are societies of this nature exclusively for men may be questioned. It seems to be supposed that men can obtain all the information and impulse that they will need in the general meeting of the church.

The women's missionary societies in the churches, are, of course, intended to be auxiliary to the Woman's Mission Board of the denomination to which the church belongs. These Women's Boards have been organized, within the last generation, in nearly all the national churches of America; and the officers of the missionary societies have given the movement much encouragement. The Mission Boards and Societies, having been originally composed of men, and women having no representation in them, it was natural that the women, as they came to take a larger part in the life of the church, should wish to have organizations

of their own whose operations they might control. The Women's Boards came into existence as the expression of the growing consciousness of influence and power on the part of the women of the churches. The fact that a dual organization of the missionary forces provided two collecting agencies for the same cause, and made sure of two collections in a year instead of one was calculated to commend the scheme to the officers of the Missionary Societies. If Women's Boards exist, the women of the congregations must be separately organized for the purpose of sustaining them. The scheme has its advantages, and doubtless much missionary zeal has been evoked, and much administrative efficiency developed in its operation. But there are unfavorable indications. The fact that in every church there is a Woman's Missionary Society, and no Man's Missionary Society makes upon the wayfaring man and the average boy the impression that missions are the special interest of women; that men are connected with them mainly through their wives. That this impression has grown very rapidly during the past twenty-five years can scarcely be doubted. And while the amount of money raised by the Women's Boards has been considerable, it may be questioned whether the aggregate amount has not been diminished by this process. It would be interesting to know how many men decline or neglect to make contributions to the work of missions, on the plea that their wives have already contributed, through the Woman's Society. When it comes to this, the collections are apt to fall off, for the wife, with cash resources that are generally limited, will not be able to represent the family so liberally in the collection as the husband could do. And it may also be questioned whether one effect of the separate organization for women has not been greatly to reduce the interest of the Church at large in the general church meetings for missions. On the whole, therefore, it is not clear that the separation of the sexes in the work of missions is working well. And there are those who strongly believe that it would be far better to consolidate the Mission Boards giving the women a representation in the official member-

ship of the Church Board, — permitting them to hold a certain number of secretaryships and other offices, — and uniting instead of dividing the sexes in the work of evangelizing the world. There are those who think that a serious loss of moral power results from this separation; that neither the Men's Boards nor the Women's Boards are so well managed as a consolidated Board would be; and that the missionary interest in the local church would be far stronger and more productive if the men and women were working together, and there were one treasury instead of two.

When the organization of mission work in the local church is contemplated this question must be met. It is not often wise violently to oppose existing methods of administration; and it may seem best to maintain for the time a separate missionary society for women; but it is certainly important that the co-operation of the sexes in the work carried on by the congregation should in some way be secured.

With respect to the methods of disseminating information and awaking interest, there is need of the constant exercise of invention on the part of the pastor and those associated with him in the work. No method should be worked after it has lost its efficiency; new forms of presentation, new ways of combining the forces of the church must be devised every year. Life is always taking on new forms. "The usual prayer-meeting," "the usual missionary meeting," are phrases which must not be heard too often from the pulpit. Let the people learn to expect something unusual — something fresh and vital.

Should the annual presentation of the various missionary societies to the congregation be made by the representatives of those societies when that is possible, or by the pastor of the church? No universal rule can be given. Probably it is better, in most cases, to combine the two methods. The representative of the society possesses a certain skill in marshalling the facts which is not wholly offset by the prejudice against him in the minds of his hearers, growing out of their knowledge that he is a

special pleader. He may very often speak more convincingly than the pastor could do, and his service is not to be uniformly refused. The occasional visit to the congregation of those who are in constant communication with the field, and who are familiar with all its needs, is undoubtedly desirable. On the other hand, the pastor can often present these causes far more effectively than any official representative could do. He knows his own congregation, and can judge what kind of information they need, and what manner of appeal will be most effective. He has no professional or personal interest in any of these causes: his representations will not be discredited by any such suspicion. If the people have the confidence in him that they ought to have, his word will go farther with them than the word of any stranger could go. And, more than all, if he studies the subject carefully, his treatment will be sure to have a freshness and vitality that the appeal of the professional advocate is apt to lack. It is difficult for any man to speak daily on a single theme and preserve the appearance of spontaneity and the accent of conviction. It will be found that those churches, as a rule, are the largest contributors to missionary causes, in which the pastors frequently, if not uniformly, present the causes to their congregations.

With respect to the development of the spirit and habit of benevolence in the congregation, much might be said. The pastor will need to give to the subject no little careful study. It is a hard lesson for the average Anglo-Saxon of this generation to learn that it is more blessed to give than to receive, but this of all truths is the one he needs to lay to heart. The pastor must endeavor to make it plain to his people that it is of the nature of all genuine Christian experience that giving and receiving are correlatives; that each is the condition of the other; that no Christian can live without giving, any more than he can live without receiving. When this is said, the word give must be used in a large and comprehensive meaning. The Christian is a giver in many ways, on many sides, through many channels of gracious ministry. It is not always that

his giving takes the form of material aid, though this is an expression that it must often take in a world where there are so many hungry mouths, and so many fireless hearths, and so many naked and shivering limbs. The first if not the deepest needs of our fellow-men are bodily needs; and these must often be supplied before we can bestow any higher gift upon them. A great part of the ministry of Christ was directed to the physical wants of men, and none of us is likely to give more wisely than he gave. Besides, and this is the truth which the faithful pastor must not fail to enforce, it is an essential condition of profitable giving, so far as the giver is concerned, that he should bestow that which he highly values. The usefulness of the gift ought to be as great to the one who imparts it as to the one who receives it, though in a different way; and this cannot be unless the giver parts with something that he prizes. A man whose main interest is in material things can hardly be said to be a giver at all unless he gives money, or that which costs money. For him, at any rate, this exercise is indispensable. His spiritual life will shrivel if he deny to love this outlet. No matter how constant or how fervent may be his prayers, no matter how diligent may be his endeavors to do good in other ways, if the man whose energies are devoted to the accumulation of wealth does not give money or money's worth freely his spiritual life will soon be a withered and blasted thing. The pastor must not tell his people that it is a sin for a Christian to have money or to desire money, or to bend his powers to the acquisition of money; but he must warn them that the Christian whose heart is set on getting must train himself to be a liberal donor also or he will lose his soul. What he freely receives he must freely give or his gain will be his ruin.

And yet the pastor must not fail to remind his people that money wrongfully obtained can never be sanctified by giving part of it away. The consecrated purpose must govern the winning as well as the bestowing of wealth. Money that has been gained in extortion, in grinding the face of the poor, by the unmerciful treatment of rivals in

trade, by corrupting officers of the government, is not the Lord's money and the Lord wants none of it: the Christian pastor must beware how he soils his hands with the rewards of iniquity. The church might better close its doors and the missionary societies call home their evangelists, than that the testimony of the church against iniquity should be withheld. There are those in many of our modern churches who ought to hear the prophet's bitter words: "Your new moons and your appointed feasts my soul hateth: they are a trouble to me; I am weary to bear them. And when ye spread forth your hands I will hide mine eyes from you: yea, when ye make many prayers I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil: learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow."[1] It is not these who should be admonished that they can only save their souls by being generous with their money; something more radical than liberality is required of them. But those who have striven to avoid dishonesty and extortion in the acquisition of their fortunes, are often absorbed in the mere eagerness of the pursuit, and their hearts are hardened and their standards lowered by the greed of acquisition. It is to these that such admonitions as were referred to should be addressed. It is they who need to cultivate the grace of giving that the injurious effects of their daily habits may be counteracted.

And it is not the rich and prosperous alone, not alone those whose hearts are set on great accumulations who need this kind of discipline; those whose gains are small, and who are not ambitious of great financial success will find it useful for them to impart that which it is hard for them to get and not easy for them to spare. The benefit that comes from making pecuniary sacrifices for worthy objects is a benefit that the poorest members of the church cannot afford to forgo. Those who can give but little often resolve to give nothing, and thus they themselves

[1] Isa. i. 14–17.

are heavy losers. They are willing to do good, so far as they can, in other ways; but they excuse themselves from charitable offerings. Everything else but their possessions and gains they consecrate to the Lord: these are so small, they say, that they are hardly worth consecrating. So there is one corner of their lives in which selfishness is intrenched and the result is a defective character. The pastor must seek to make all his people feel that none of them can be so poor as not to need, for his own soul's sake, to be on all sides of his nature and out of every one of his resources, a charitable giver.

In developing the charitable gifts of the church, two facts are to be borne in mind. The first is that, in most congregations, much the largest part of the offering ought to come from a comparatively small number. The inequalities of condition are such in most of our churches that the few are abundantly able to give much more than the many can give. If the benevolent gifts of the church are what they ought to be, there must be a few large contributions. A man whose income is twenty thousand dollars a year ought to give more than ten times as much as the man who has but two thousand; his surplus, above all that could be regarded as the necessaries of life, is vastly greater. Accordingly all plans for the raising of money which propose to find a certain number of persons in the church, each of whom shall give the same amount, are likely to be impracticable because of their injustice. Sometimes it is said: "Are there not one hundred members who will give five dollars apiece?" To which, in many cases, the reply should be made: "If this money is to be raised, according to the gospel rule, which requires every one to give as he has prospered, it would probably require some such division as this: that one shall give one hundred dollars, and two fifty each, and three twenty-five each, and ten ten each, and seventy-five one dollar each." The application of this principle, that those whose surplus is large should expect to contribute *much more, in proportion to their incomes*, than those whose surplus is small, should be faithfully made by the Christian pastor.

The other fact is that everybody ought to give something. The diligent, persistent effort to secure from every member of the church, rich or poor, old or young, male or female, some offering for every cause is the pastor's clear obligation. Most of our Protestant churches fail in this respect. A very large proportion of the members of the church hold themselves excused from contributing either to the current expenses of the church, or to its missionary funds. Even when a church is to be built, the proportion of the names of the membership found on the subscription list is apt to be very small. Against this tendency an organized and patient effort should be directed. Those who can give but little ought not to be permitted to lose the reward of the giver. It is essential to their growth in grace that they exercise themselves in this grace also. And the aggregate of these small offerings would be considerable. We want, for all our charities, larger gifts from those who are able to give liberally, but we want also the small gifts which might be bestowed by those who are now giving nothing. Many an enterprise now languishing would find its resources abundant if these gifts could be secured. The mites of the million would furnish to our benevolent operations a motive power which we cannot afford to lose. Consider how great are the resources of the Roman Catholic Church, drawn very largely from the wages of day laborers and servant-maids. These rills, if we can combine them, will cause the stream of our charities to flow with an ample flood.

These considerations will enable us to deal with the question of systematic and proportionate giving. That the pastor should seek to guide his people towards some intelligent and systematic use of their income, in the way of benevolent contributions, is reasonable. Giving is an important part of Christian service, and it ought to be done thoughtfully, — not from erratic impulse, but from sober reason. That the giver should carefully consider how large a portion of his income he can set apart for gifts to missionary and charitable purposes, and that he should endeavor sacredly to devote to these purposes the money

thus set apart, is good doctrine which the pastor may wisely enforce. But the giving should be proportionate to ability and not according to any fixed percentage. The doctrine of the tithe is not applicable to Christian giving. There are those who ought not to give so much as a tenth of their income to such purposes; and there are those who ought, perhaps, to give nine-tenths of it. Insistence upon the tithe is apt to obscure the Christian principle: "Every man according to his several ability." The Jewish rule is not the Christian rule, and should not be appealed to in Christian instruction.

The methods of gathering these offerings of the church greatly vary. In some congregations the plate or basket collections for each cause are relied on, notice of the collection being given on the previous Sunday. In such cases only a portion of the congregation is offered the opportunity of contributing, for a large percentage of the members will be absent on any given Sunday. In some churches collections for benevolent purposes are taken every Sunday, and either a certain number of Sundays are set apart to each object, or else the entire amount collected is divided periodically, according to some ratio agreed upon, among the several objects to which the church contributes. This plan is practicable in the churches which do not need to take collections for their own current expenses. It would, doubtless, be far better if the entire revenues of the church could be provided by other means, so that the church collections might be wholly given to the purposes of benevolence.

By some churches the attempt is made to secure, at the beginning of the year, pledges to each of the causes to be presented to the church. The pledge card is returned to the clerk of the church, who keeps an account with each member pledging, and a duplicate is retained by the member to keep him in mind of his promise. In some churches, the parish is geographically divided into districts, and collectors are sent to every parishioner's house to receive the offerings of the inmates. In some churches the mails are used to remind the members of the coming offering.

In an envelope, addressed to each person or each family, are enclosed a smaller envelope and any leaflet or other literature illustrating the object for which the offering is taken. A printed note from the pastor should also be enclosed, making further explanation and requesting that the gift be enclosed in the small envelope, sealed, and brought or sent to the church on the next Sunday. This method renders it tolerably sure that every one will have an opportunity of making an offering.

Every church must determine for itself what method it will employ in gathering its benevolent offerings, but the subject is one that should not be too lightly disposed of. Much depends on the adoption of the best method, and the best is not likely to be the easiest. The church ought to be willing to take pains and trouble in putting the opportunity of giving before every one of its members. And the pastor should feel that it rests with him to secure the adoption of plans by which this work will be done, and to fill the whole enterprise with his own courage and enthusiasm.

CHAPTER XVII

REVIVALS AND REVIVALISM

A QUESTION which must deeply affect the welfare and even the character of the local church respects the method on which it will chiefly rely for the increase of its membership. Two principal methods may be said to be in use among Protestant churches — that of catechetical instruction, of which the Lutheran Church gives us perhaps the strongest example, and that of revivalism, on which several other churches mainly depend. Both methods have been traced back to the beginnings of Christianity and even to the ancient Judaism. No less an authority than Matthew Arnold tells us that we may read in the Old Testament of a great "religious revival in Hebrew religion, under Samson and Samuel, and how by degrees Judaism grew in spirituality, and the age of ecstasy and the Witch of Endor gave place to the prophets of the eighth century, conscious of a real inner call."

So, too, under Hezekiah, and under Josiah, and in the time of Ezra, religious movements occurred which are described by the same writer as religious revivals.[1] It will be observed, however, that these were events which occurred at long intervals. There appears to be no provision in the Hebrew scheme of religion for a revival every winter. When by the invasion of luxury, or formality, or heathenism, the heart of the Church had grown cold, and its altars were neglected and its rites corrupted, there sometimes came to the people an influence that aroused them from their degeneracy and led them back to their allegiance to the God of their fathers. It might be some national disaster, it might be the voice of a prophet or the decree of a godly king that awakened them; but the revival, in all

[1] See *God and The Bible*, chap. iv., sec. iii.

these cases, consisted in the recognition by the whole people that they had departed from the service of the living God, and that they ought to forsake their idolatries and return to Him. It was not an effort, on the part of the Church, to increase its membership, by calling in those who were without its pale; it was a reformation of the Church itself.

The remarkable event which took place at Jerusalem on the day of Pentecost is often called a revival. But this was the result of the enforcement by the word of the apostles and the spirit of God, upon the minds of a great multitude of people, of the truth that Jesus of Nazareth, whom they had crucified, was the Messiah for whom they had so long been waiting. Most of these men and women had known Jesus and had been inclined to believe on him and follow him. His blameless life and his marvellous teachings had appealed to their reason and their affection: probably they had been in the multitude that led him in triumph into Jerusalem from the Mount of Olives, shouting, "Hosanna, Blessed is he that cometh in the name of the Lord!" This enthusiasm of theirs was sincere enough; like the two disciples that were walking to Emmaus, they were trusting that it was he who should redeem Israel. But when Jesus suffered himself to be apprehended by the Sanhedrin, and, when, unresistingly, he was led away from Pilate to be crucified, their faith in him was gone; he could be nothing but an impostor. The testimony of the apostles at Pentecost, uncontradicted by the authorities, that he had risen from the dead and ascended into heaven, — with the full revelation of the fact that his was a spiritual and not a temporal kingdom, — threw a new light upon his character; and with bitter contrition the multitude accepted as their Lord and King him whom upon the cross, in their unspiritual blindness, they had denied and forsaken.

But the psychological experience of these thousands on the day of Pentecost must have been altogether different from that of those who are appealed to in a modern revival meeting. These were not irreligious men; the record

distinctly says that they were "devout men." They were not men who had rejected a King whom they knew to be divine, because of a moral unwillingness on their part to submit their lives to his gentle reign. They had turned away from him sadly, and no doubt resentfully, because he did not fill their conception of Messiahship. He had not proved to be the kind of Deliverer for whom they had been taught to look. It was necessary that their intellectual conception of the Christ should be transformed. This was what happened at Pentecost. The fact of the resurrection convinced them that Jesus of Nazareth was the Messiah. Probably no fact less significant would have changed their minds. When they were once assured that this Jesus was their long-expected Deliverer, they were willing at once to be baptized into his name.

This is not the condition of the multitude that listens to the revivalist's appeals in a Christian church of the nineteenth century. There is no uncertainty in their minds respecting the character of Christ; most of them believe all that the preacher believes concerning him; they refuse to accept Christ as Lord because they do not wish to follow him in the ways of consecrated service. The revival which brought the three thousand at Jerusalem to acknowledge Jesus Christ as the true Messiah involved a very different intellectual and spiritual process from that which is described as conversion in modern evangelical churches. It is not, therefore, legitimate to argue from Pentecost to a modern revival of religion. The two events are not of the same nature. And it is doubtful whether any close analogies can be found in Biblical history for that which is best known, in modern Christendom, as a revival.

This is not, however, decisive as against the modern revival. The Church has developed many new methods; life will create its own forms; the anxiety of the apologists to trace all good institutions back to apostolic or patriarchal models is quite superfluous. The modern revival may not have been known to Hezekiah or Ezra, to Peter or Paul, and may still be a very good thing. The ques-

tion is not whether it is old, but whether it is good. And, to put the case more precisely, the real question is whether the Church should mainly depend for its growth upon revival methods, or upon the method of instruction and nurture. In his treatise on *Christian Nurture* Dr. Bushnell thus states the case: —

"There are two principal modes by which the kingdom of God among men may be, and is to be extended. One is by the process of conversion, and the other by that of family propagation; one by gaining over to the side of faith and piety, the other by the populating force of faith and piety themselves. The former is the grand idea that has taken possession of the churches of our times, — they are going to convert the world. They have taken hold of the promise, which so many of the prophets have given out, of a time when the reign of Christ shall be universal, extending to all nations and peoples; and the expectation is that, by preaching Christ to all the nations, they will finally convert them and bring them over into the gospel fold. Meantime very much less, or almost nothing, is made of the other method, viz., that of Christian population. Indeed, as we are now looking at religion, or religious character and experience, we can hardly find a place for any such thought as a possible reproduction thus of parental character and grace in children. They must come in by choice, on their own account; they must be converted over from an outside life that has grown to maturity in sin. Are they not individuals? and how are they to be initiated into any good by inheritance and before choice? It is as if they were all so many Melchisedecs in their religious nature, only not righteous at all, — without father, without mother, without descent. Descent brings them nothing. Born of faith, and bosomed in it, and nurtured by it, still there is yet to be no faith begotten in them, nor so much as a contagion even of faith to be caught in their garments. What I propose, at the present time, is to restore, if possible, a juster impression of this great subject; to show that conversion over to the Church is not the only way of increase; that God ordains a law of

population in it as truly as he does in an earthly kingdom, or colony, and by this increase from within, quite as much as by conversion from without, designs to give it, finally, the complete dominion promised."[1]

In the book from which these words are taken, this great teacher sought to turn the thought of the Church away from her almost exclusive trust in revivalistic methods, which, as it seemed to him, were greatly weakening her life, toward the less demonstrative ways of Christian education, not only in the Church, but also and more especially in the home. The fact was pointed out that the Church, in many of its branches, had come to rely, almost wholly, on the revival system, for the replenishment of its membership and the invigoration of its life. Additions to its numbers, except as the fruit of revivals, there were, in these denominations, almost none: between these periodic awakenings the stream of its activities flowed sluggishly: the converting grace was only looked for in the revival season. This complete reliance upon revivalism had led to the practical abandonment of the quieter methods. Children were trained for Christian discipleship neither in the Church nor in the home, nor was it expected that they would be quietly led into the ways of Christian service: they were to be swept into the Church on some flood of excitement in the time of a revival. The manner in which the conduct of Christian parents is affected by this expectation is described by Dr. Bushnell: —

"They believe in what are called revivals of religion, and have a great opinion of them as being, in a very special sense, the converting times of the gospel. They bring up their children, therefore, not for conversion exactly, but, what is less dogmatic and formal, for the converting times. And this they think is even more evangelical and spiritual because it is more practical; though, in fact, much looser, and connected commonly with even greater defections from parental duty and fidelity. To bring up a family for revivals of religion requires, alas! about the smallest possible amount of consistency

[1] *Christian Nurture*, pp. 195–197.

and Christian assiduity. No matter what opinion may be held of such times, or of their inherent value and propriety as pertaining to the genuine economy of the gospel, any one can see that Christian parents may very easily roll off a great part of their responsibilities, and comfort themselves in utter vanity and worldliness of life, by just holding it as a principal hope for their children, that they are to be finally taken up and rescued from sin by revivals of religion. As it costs much to be steadily and uniformly spiritual, how agreeable the hope that gales of the Spirit will come to make amends for their conscious defections! If they do not maintain the unworldly and heavenly spirit, so as to make it the element of life in their house, God will some time have his day of power in the community, and they piously hope that their children will then be converted to Christ. So they fall into a key of expectation that permits, for the present, modes of life and conduct which they cannot quite approve. They go after the world with an eagerness which they expect by and by to check, or possibly, for the time, to repent of. The family prayers grow cold and formal, and are often intermitted. The tempers are earthly, coarse, violent. Discipline is ministered in anger, not in love. The children are lectured, scolded, scorched by fiery words. The plans are all for money, show, position, not for the more sacred and higher interests of character. The conversation is uncharitable, harsh, malignant, an effusion of spleen, a tirade, a taking down of supposed worth and character by low imputations and carping criticisms. In this kind of element the children are to have their growth and nurture, but the parents piously hope that there will some time be a revival of religion, and that so God will mercifully make up what they conceive to be only the natural infirmity of their lives. Finally the hoped-for day arrives, and there begins to be a remarkable and strange piety in the house. The father chokes almost in his prayer, showing that he really prays with a meaning! The mother, conscious that things have not been going rightly with the children, and seeing many frightful signs of their certain ruin at hand,

warns them, even weeping, of the impending dangers by which she is so greatly distressed on their account; adding also bitter confessions of fault in herself. The children stare, of course, not knowing what strange thing has come! They cannot be unaffected; perhaps they seem to be converted, perhaps not. In many cases it makes little difference which; for if all this new piety in the house is to burn out in a few days, and the old regimen of worldliness and sin to return, it will be wonderful if they are not converted back again to be only just as neglectful, in the matter of Christian living, as they were brought up to be. Any scheme of nurture that brings up children thus for revivals of religion is a virtual abuse and cruelty. And it is none the less cruel that some pious-looking pretexts are cunningly blended with it. Instead of that steady, formative, new-creating power that ought to be exerted by holiness in the house, it looks to campaigns of force that really dispense with holiness, and it results that all the best ends of Christian nurture are practically lost."[1]

It must be admitted that this picture is quite too realistic; and that, under the prevalence of the revival system, the normal methods of Christian nurture have been sadly neglected, both in the Church and in the home. The effect, both upon the Church and upon the home, of this too exclusive reliance upon the revival system, has undoubtedly been disastrous. The life of many of the churches has thus come to be a constant succession of floods and droughts, of chills and fever. Between stagnation and excitement they are all the while vibrating. Sometimes they are on the heights of religious faith and fervor; oftener they are in the depths of discouragement and fruitlessness. The influence affecting them appears to be malarial. The periodicity of heats and rigors is not a sign of health.

Yet this is the state of things for which, in many churches, systematic provision is made. It seems to be expected that the church will either be on the heights or in the depths. There is a certain time of year when it is

[1] Pages 77–79.

on the pinnacle of emotional excitement, — when its assemblies are scenes of the most boisterous enthusiasm; when the cries and shouts and passionate appeals of its worshippers evince a perfervid zeal; and there are other times — much more extended and continuous, it must be admitted — when the flame of holy love burns low in the candlestick; when there is only a small attendance upon public worship; when the earnestness of prayer and exhortation appears to be simulated or forced rather than spontaneous, — pumped up, as it were, out of a dry well; and when the most frequent word of the prayer-room is a word of censure or complaint because of the coldness of the times. These reactions are part of the history of a good many Christian churches, — indeed they may be said to constitute their history. It is easy to see that the one of these conditions is the natural consequence of the other. It is no more strange nor unaccountable than sleep following muscular exhaustion, or low tide following high tide. Just as long as men live in bodies and in their present environment so long will abnormal excitement on any subject be followed by unwonted indifference to that subject; and excessive exertion on behalf of it give place to undue neglect. The law of stimulants is well known. When any organism is whipped up to unnatural activity, it will inevitably flag when the goad ceases to be applied. This law holds good of a religious society as well as of a human body.

When the drunkard is in the depression following his debauch, he is not apt to seek the right remedy. If he would content himself with nourishing and stimulating food and soothing potions by which he might gradually regain steadiness of nerve and strength of body, it would be well with him. But this he does not choose to do. To regain the safe levels of sobriety and health is not what occurs to him; he wants to go back to those giddy heights of inebriated hilarity from which he plunged into this abyss. He will return to his cups. That is his notion of the proper remedy for his dismal condition. And there is something very like unto this in the experi-

ence of some of our churches. During the long period when the church is in the depths, and the air of the prayer-meeting is full of jeremiades, and the mourners are going about the streets, there is not much thought of trying to rise to a condition of moderate activity, a condition that can be sustained; of taking a pace that can be held, and holding it; the only thought is of climbing to the heights again, — of getting another start in that break-neck gait which must end in collapse and prostration.

So long as the churches of this country are subject to malarial influences of this kind, their usefulness will be limited. It is highly desirable that a conception of the religious life which is much less hysterical and emotional should prevail in many sections of the Church.

Doubtless, these churches may often feel that their life is far less vigorous and fruitful than it ought to be. If they are not in the depths, they know that they are far below the level of earnest fidelity and consecrated zeal on which they ought to be living. How to get out of their present low condition into a safer and healthier and happier one is a problem that often confronts them. They ought not be content to stay where they are; if their faith is feeble and their life is low and their gains are few, they ought to bestir themselves: but how shall they escape, and whither? A man who awakes in the morning and finds the mercury in his house down to freezing point, does not wish to live in this temperature; he cannot. But what shall he do to raise it? He might set the house on fire: that would accomplish the result, but it might not be the best way. Another way would be to build good fires in the fire-places and keep them burning steadily. Probably that would make the house comfortable after a little. This method might not be so expeditious or so exciting as the other, but on the whole it would be more judicious. And it would seem that there must be a better method of delivering a church from a condition of low temperature than by applying to it the torch of high-pressure revivalism.

But not only is the life of the Church unhealthily affected

by a too exclusive reliance upon the revivalistic methods, there is also, as has been suggested, a serious loss in the neglect of those quieter methods of nurture and training, out of which such important gains might come. That chapter of Dr. Bushnell's from which quotations have already been made is entitled "The Out-Populating Power of the Christian Stock." His argument is that if the Church simply *holds its own*, its growth will be rapid, even phenomenal. If the children of Christian families are kept in the Church and trained for efficient service, if the organic life of the Church is as vigorous as it ought to be, its own law of natural increase will speedily put it in possession of the world.

"In this view it is to be expected, as the life of Christian piety becomes more extended in the earth, and the spirit of God obtains a living power, in the successive generations, more and more complete, that finally the race itself will be so thoroughly regenerated as to have a genuinely populating power in faith and godliness. By a kind of ante-natal and post-natal nurture combined, the newborn generations will be started into Christian piety, and the world itself over-populated and taken possession of by a truly sanctified stock. This I conceive to be the expectation of Christianity. Not that the bad heritage of depravity will cease, but that the second Adam will get into power with the first, and be entered seminally into the same great process of propagated life. And this fulfils that primal desire of the world's Creator and Father, of which the prophet speaks — 'That he might have a godly seed.'"[1]

It may be objected that piety is a matter of individual choice. The answer is that the same is true of sin. "Many of us have no difficulty in saying that mankind are born sinners. They may just as truly and properly be born saints — it requires the self-active power to be just as far developed to commit sin as it does to choose obedience."[2] The organic tendency to holiness may be as positive as the organic tendency to evil. And the Scriptures

[1] *Christian Nurture*, p. 205. [2] *Ibid.*, p. 197.

everywhere assume that this mighty force of heredity will be employed by the Church in transmitting the forces of righteousness. It is needful, indeed, that the Church and the Christian home shall be ready to take the children, thus predisposed to the acceptance of Christ, and give them a godly nurture, surrounding them with the influences which shall cherish and not extinguish the good tendencies which they have inherited, and lead them toward the voluntary choice of Christ and his service. This expectation rests upon the doctrine of the Immanent Christ. "What higher ground of supernaturalism can be taken," demands this prophet, "than that which supposes a capacity in the Incarnate Word and sanctified Spirit to penetrate our fallen nature, at a point so deep as to cover the whole spread of the fall, and be a grace of life, travelling outward from the earliest, most latent germs of our human development."[1] If the saving grace of God does enter thus into the very sources of our life, and is to be found working there to regenerate and sanctify, there is surely great hope for us, when we seek to work out our own salvation, and to guide the children committed to our charge into the ways of life. The Church thus sanctified in its life and entering with intelligent purpose into the great plans of God for its redemption would become "the great populating motherhood of the world."[2]

The manner in which this may come to pass is outlined in a luminous passage of the volume under our consideration. In a regenerated society the tides of health and physical vigor will be stronger than elsewhere. The debilitating effects of vice and extravagance will be minimized, and the energies of life will be reinforced. Physical vigor will give the mastery of the physical conditions of life, and "the wealth accruing is power in every direction, power in production, enterprise, education, colonization, influence, and consequent popular increase."[3] Intellectual development is the natural fruit of such conditions; for the great thoughts of God which the Christian

[1] *Christian Nurture*, p. 205.
[2] *Ibid.*, p. 206.
[3] *Ibid.*, p. 211.

faith makes familiar not only purify the heart but stimulate the reasoning powers and give wings to the imagination. Thus the great fact of the expansion of Christendom, to which reference was made in a former chapter, is seen to be the natural outcome of the principle of life which Christianity communicates. It is in the nature of the leaven to leaven the whole lump. "These great populations of Christendom, what are they doing but throwing out their colonies on every side, and populating themselves, if I may so speak, into the possession of all countries and climes? By this doom of increase, the stone that was cut out without hands shows itself to be a very peculiar stone, namely, a growing stone, that is fast becoming a great mountain, and preparing, as the vision shows, to fill the whole earth."[1]

This does not mean that we have no evangelistic work to do; it only means that we are not to under-estimate the natural fruits of Christian nurture, and the gains that must come to us from simply recognizing the normal law of increase. In a high and true sense we may expect to see the principle of natural selection working to secure the triumph of Christianity. That, in fact, is what we do see, in the marvellous progress of Christian civilization.

If the significance of these great truths could only be apprehended by the churches, it is probable that we should see some wonderful gains in the next century. If the churches were all to put their chief reliance on methods less dramatic and spectacular, but more in harmony with all the great economies of nature, there is reason to believe that such an accession of strength would come to them as would make the promise of the speedy triumph of the kingdom far easier to believe.

It will be said, however, that the revival system is so thoroughly intrenched in the churches which have employed it that it will be next to impossible to supplant it. Moreover, it will be urged, it is even securing a strong footing in some of the sacerdotal churches: the High Anglicans are resorting to "missions," and the Paulist Fathers among

[1] *Christian Nurture*, p. 213.

the Roman Catholics undertake a service not dissimilar to that of the travelling evangelists of the Protestant churches. All these things show, it will be argued, that revival measures meet a recognized need of the Church, and that some provision must be made for work of this kind in connection with the churches. If the Church must cherish and nurture its own children, it has also a message for those who are without its pale. Its commission is "*Go* and preach!" Not only to those of its own household, but to those who are in the highways and hedges it is sent, with the good tidings. It must be not only a teaching but a converting Church. And in order that it may do this work efficiently, it must learn how to concentrate its energies upon it, and to marshal in forces for its accomplishment.

In all this is truth which must not be forgotten. The work that is done through what are known as revival measures is work that cannot be left undone. The two kinds of activity which we are considering must go on together. The question before us is really one of proportion. The converting agencies cannot be neglected; the question is whether they shall have the relative importance now often given to them, and whether the work of church and household nurture should not have the highest place. Is the church which makes the latter a secondary interest likely to preserve its spiritual health? The Anglican churches, which have long relied almost exclusively upon the intensive method, have lately been constrained to take up the work of the "missioner," and to organize a vigorous campaign of evangelization. They have felt the deficiency of their method, and are seeking to supply it. Would not the same wisdom compel the churches which have been resting wholly on the revival system to revise their programme and devote themselves with equal zeal to the work of teaching and training?

The idea which underlies revivalism is that of a certain fluctuation in the movements of spiritual influence. It is supposed that the converting grace of God is sometimes present in the community in far greater fulness than at

other times; that he is sometimes ready and sometimes reluctant to aid us in our efforts to bring men to a knowledge of the truth. Concerning all this we hear many statements which evince crude notions of the divine goodness. It is necessary for the faithful pastor to disabuse the minds of his people of such quaint superstitions. Let him not hesitate to preach, with all positiveness, the doctrine of the divine omnipresence. And let him make it clear that omnipresence is a spiritual fact not less than a physical fact. That God's power is everywhere in Nature men easily believe; but it is more difficult for some to comprehend that as a Spirit he is no less pervasive and constant in his operations. They would never think of praying that God would come to the scene of their daily labor and give cohesion to the particles of matter or chemical affinity to its atoms, or actinic force to the rays of the sun; they would never be heard lamenting that the law of gravitation had ceased to operate in the city of their residence, or praying that the power of God, as manifested in gravitation, might be displayed in their neighborhood as wonderfully as it had been displayed in other neighborhoods: yet they do often lament that the spiritual influences of God have departed, and pray that they may be restored. It might be supposed that no such conception could occupy the minds of Christian disciples, but it will be found that notions of this kind do prevail to a considerable extent. To remove this misconception is part of the duty of the Christian teacher. He must make it clear that no such literal separation of God's spirit from man can be conceived of. It can be no more true that his spirit is withdrawn from human lives, than that his power is withdrawn from the natural systems by which our bodies are sustained. God is not less constant in his ministrations to the souls of men than to their bodies. The doctrine of his omnipresence is sadly mutilated when we make it apply only to physical nature and exclude it from the spiritual world.

When, therefore, we hear the prophet saying, "Seek ye the Lord while he may be found, call ye upon him while

he is near,"[1] we must be ready at once to admit that these words are not to be taken as literal statements of his relation to us. Yet there is a truth of experience to which these words conform. Like many other words of Scripture and of common speech, they put the subjective for the objective. We speak of a room as cheerful, meaning that we are cheerful while we occupy it. We talk of a dizzy height, attributing to the place our sensations. And thus it often happens that, so far as our consciousness is concerned, God is nearer to us at some times than at other times.

There may be various reasons for this. The environment, the spiritual atmosphere, may be clearer at some times than at others. The hills of the distant horizon seem much nearer on one day than on another. Sometimes clouds hide them from our sight: sometimes in the autumn haze they are very dim; we can hardly tell whether they are mountains or clouds: sometimes in the clear air of a winter morning they appear to draw near: we can almost individualize the trees in the horizon line. It is undeniable that our personal experience of the divine presence is subject to variations not unlike these. There are hours and days when our sense of his existence and of our relation to him is comparatively dim and unreal: and there are hours and days when the thought of him impresses us, and when all things remind us of him. This is not because he is really nearer at one time than at another, but because something in ourselves or in our surroundings renders communication with him more direct at some times than at others. The earth is nearer to the sun when it is winter in the northern hemisphere than when it is summer, but it seems farther off, because the rays of the sun strike it obliquely in the winter and directly in the summer. And in like manner there are times when the plane of our lives is turned away from the Sun of Righteousness, so that we do not receive the direct rays of his light and love; and other times when our lives are turned toward him and our atmosphere is as full of his

[1] Isa. lv. 6.

influence as is the air in June of the sun's life-giving power. It is very important that we should know that these vicissitudes in our experience are not due to any fitfulness of the Giver of all good: with him "there can be no variation, neither shadow that is cast by turning."[1] But it is also reasonable that we should make the most of the flood-tides of our experience. If, in some hours or seasons, we are more conscious than at others of the presence of the divine influence in our lives, it is then that we should press into the audience chamber and make known to him our requests.

Sometimes the social conditions are such that there is unusual readiness on the part of those not known as disciples to consider the claims of God upon their lives. It is not necessary to enter into any discussion of the causes which produce these social conditions. Doubtless they are much less recondite than they are sometimes supposed to be. But no matter what may be the causes, the effects are notable, and they ought to be wisely used. The sun is no nearer in June than in December, but June and not January is harvest time.

"Seasons of refreshing from the presence of the Lord"[2] will come, therefore, to every faithful church. It will not be true of any church which sets before itself the true ideal of life and work that its activities will always move upon one dead level. While it goes about its work cheerfully and patiently, seasons of unwonted interest and enjoyment will supervene; truth will be borne in upon the minds of disciples with unwonted power; they will feel new delight in their devotions and new zeal in their labors: their hearts will burn within them as they journey in the common paths of daily experience and the quickening influence of the divine Spirit will be felt in all their assemblies. Such times of refreshing do come to all faithful companies of Christian laborers; there are hours when the Kingdom of God seems to be very near to them. Such visitations as these, which occur to those who are patiently doing their Master's work, differ widely from the

[1] James i. 17. [2] Acts iii. 19.

custom-made excitements into which some disciples are wont periodically to lash themselves. When they come we may well regard them as seasons for renewing our vigilance and increasing our diligence. How to use such seasons wisely, when they come, is one of the practical questions that test the judgment of the Christian minister. "The church," says a wise pastor, "should welcome these periodic revival occasions when they come naturally, as affording it a special opportunity for its proper work. Sometimes, indeed, these occasions have been abused by ignorant and unwise leaders. Sometimes they have used exaggerated statements of doctrines or gross sensationalism to stampede men into the kingdom of heaven under a panic of fear or through the common impulse of the crowd. The result is an explosion of passional excitement rather than a genuine arousing of the religious nature. And the reaction that follows such a spurious work brings a deep distaste for religion and a greater unwillingness to listen to its appeals and engage in its duties. We need to be on our guard against any such misuse of the opportunity."[1]

As a rule it will be well, when such tides of religious feeling sweep through the congregation, to keep the ordinary activities of the church moving steadily forward, without any great change in methods. Some greater frequency of public services may be advisable, but even here moderation is wise. It is not good to permit the impression to obtain that this new earnestness is the effect of some special measures employed, or inseparable from them. It ought to be evident that the heightened religious feeling can find ample expression in the ordinary services of the church, and in the common round of daily duties. In his work on the *Theory of Preaching*, Professor Austin Phelps gives useful counsel on this subject:

"The tendency of popular religious excitement to morbid growths is proportioned to the insignificance of the executive action to which it is directed. Neither nature nor grace in normal action fosters profound agitations of conscience about petty things. Make such things the centre

[1] Rev. C. H. Richards, in *Parish Problems*, pp. 312, 313.

of intense convictions of conscience, and you inevitably create religious distortions. The prick of a needle in the spinal marrow may make a child a hunchback for life. So let an awakened conscience be penetrated deeply concerning action which is not significant of character, and its working becomes diseased. The penetration results in ulceration. Therefore it is always the aim of a wise preacher in a revival to guide the current, and, still more carefully, a torrent of quickened emotion, as soon as possible into the even tenor of life's ordinary duties. The specialty of a revival of religion in itself is not a desirable thing. The sooner it ceases to be exceptional, and flows into life's common channel of interests, the better. Religious excitement has no value any further than it can be utilized in the sanctifying of common life. All conversions, until they receive the test of real life, are of the nature of death-bed repentance in this respect, that they have not been subjected to the divinely appointed discipline of religious character. Hence it is seldom, if ever, wise to suspend for any long time the common routine of life, because of the presence of the Holy Ghost in regenerating power. We can devise no better means of moral discipline. We dislocate the divine plan, if we displace that in the attempt to improve upon it."[1]

Professor Phelps calls attention also to the fact that the machinery of the revival, — the anxious seat, the inquiry meeting, the rising for prayer, the public confession, the street singing, are apt to absorb the popular thought. For this reason it is highly important that special instrumentalities of all sorts be sparingly employed. The tendency is strong to identify the spiritual influences with the methods used in giving them effect. The sacramentalism which attributes spiritual effects to physical causes is not confined to the sacerdotal systems. Precisely the same thing widely prevails in the churches which depend on the revival system. The use of certain expedients comes to be regarded as indispensable to the action of the converting grace of God. Intelligent pastors have testified that the

[1] Page 553.

piety of a candidate for membership in their churches was greatly discredited in the opinion of the church if he did not come in by way of the "anxious seat" or the "mourner's bench." To go through these particular motions seems to many disciples almost the *sine qua non* of conversion. The outward act is in their minds as much an *opus operatum* as is the administration of the sacrament in the mind of a Roman Catholic. When things have come to this pass the abolition of the usage is the only way of safety. A distinguished American revivalist of a former generation, the Rev. Dr. Kirk, speaks thus of the evils which may spring from emphasizing mere methods: —

"Inquirers easily substitute the mechanical act for the spiritual step that leads to the Saviour. I have known leaders to become so earnest in urging to this bodily exercise, that it seemed to me certain that some of those thus urged would lose sight of the spiritual objects which are the only real magnet to draw the life into new channels, while their attention was engrossed with the outward. And when they yield to this urgency there is some danger they may substitute the outward act for the faith which saves, depending on the measure instead of Christ. The leader is often placed in a very undesirable position. He has undertaken a public contest with the inquirers; and I have seen one become angry because he was foiled in it. This can be avoided, however, by simply making the offer, and not undertaking to urge the step. The inquirer sometimes is hardened by his resistance to the minister; so that he more easily resists the Spirit of God. His success in the contest with God's servant emboldens him. The attention of the Church becomes diverted from the mercy-seat, to watch the success of this measure, with mixed emotions of true zeal, curiosity, and a party spirit."[1]

The first condition of healthy growth in a season of this kind is entire freedom from all these mechanical devices. "Where the Spirit of the Lord is, there is liberty." Stereotyped methods are not the sign of his presence. His

[1] *The Supernatural Factor in Revivals*, p. 199.

manifestation will be as free and various as is the revelation of the spirit of beauty in the natural world.

Whether the assistance of a professional evangelist should be called in is a question on which wise pastors differ. The fresh voice and the new way of presenting the truth are sometimes effectual: undoubtedly the evangelist may reach some whom the pastor has failed to influence. There are evangelists so sane and prudent that they might be safely trusted in any congregation. But, as a rule, it is better for the pastor to keep the work in his own hands. The different methods of presentation may be helpful to some, but they will be distracting to others, and doctrinal difficulties are often suggested by the homiletical divergence of the evangelist from the pastor. There are few evangelists who do not introduce more or less of revivalistic machinery; and the increase of this is always to be deprecated. The presence of the evangelist is itself something exceptional: the tendency will be strong to identify the unusual interest with him, and to imagine that when he departs the work is at an end. On the whole, therefore, the results are apt to be better if the pastor goes quietly forward with his work, making no more changes than he must in the ordinary appointments of the church, and turning the rising current of faith and love into the regular channels of church service. The only purpose of such a revival, so far as the church is concerned, is to replenish all its normal activities.

In services which are chiefly intended for the conversion of men, it is usually assumed that some method should be employed to secure the decision of those to whom the invitation of the gospel is addressed, and to obtain the confession of their purpose to begin the life of a disciple. The duty of some public expression of this purpose is often enforced by our Lord and his apostles: and it seems rational that some way should be devised of ascertaining whether those who hear the appeal of the preacher are inclined to respond to it. There is sometimes a singular lack of definiteness and practicality in our evangelistic efforts: we fire into the flock and make no

effort to ascertain whether any shot has taken effect. In special evangelistic services an attempt is made to supply this deficiency. Sometimes those who are inclined to accept the gospel offer are asked to stand up in the congregation, or to raise their hands: sometimes they are invited to remain, after the public service, for conversation with the minister: sometimes, as we have seen, they are called forward to kneel at the altar of the church. No method can be prescribed for the accomplishment of this purpose, and it is not necessary that any of those ordinarily employed should be unqualifiedly condemned. The character of the congregation appealed to, and the usage of the church will largely determine the method. One or two cautions are needful. The appeal should never be made in such a way as to embarrass those who for any reason may not wish to respond to it, or to put them in a false position. When a minister asks all who are already Christians to rise and remain standing, and then asks those who wish to become Christians to rise with them, attention is sharply called to the few who remain sitting. They are put in the attitude of saying that they do not wish to become the disciples of Christ. This may not at all represent their real feeling. They simply do not wish to express their desire publicly; and they may have good reasons for this hesitation. Any method of calling for public expression which embarrasses those who do not answer to the call is always to be avoided. It is better to say, "If there are any who would like to make known their desire to be Christians, let them rise."

There are always some who are touched by the appeal and inclined to commit themselves, but who shrink at the outset from any such public proclamation of their purpose as is involved in standing up in the congregation. Some zealous evangelists insist that such scruples should not be respected, and that those who cannot accept this invitation are not to be regarded as sincere in their purpose. But he who does not quench the smoking flax is ready to recognize the most timid and halting resolution. And it is well, if such confessions are called for, to provide some

means by which every one who desires to do so may signify his wish to begin a better life. A simple device is the distribution of plain cards to all members of the congregation. The cards may be handed to them as they come in. At the close of the service, the minister may ask all those who are present to write their names upon the cards: those who are already members of the church to signify that fact by a cross under the name; those who are not, but who are willing to enter the way of the disciple, to write under the name the word "Yes," — adding their address if they would like to receive a call from him. Upon the cards thus collected he may find the names of some who have accepted the gospel invitation and with whom he may put himself in communication. All this is done with the utmost decorum; there is no invasion of any personality; there is no excitement; the choice is quietly made and registered and the first step is taken in the Christian way.

The pastor should also invite any who may wish to speak with him to tarry after the service: and he will do well to appoint an hour during the day when those who desire conversation with him may call upon him.

Respecting all these matters of detail it must be said, however, that they must never be stereotyped, and that the pastor must exercise his own judgment freely in adapting his methods to the needs of his congregation.

It has been assumed, in this discussion, that "times of refreshing" would come to the faithful church; and that it is the duty of the church to expect them, and be ready to make the most of them when they come, but not to attempt, by any artificial means, to work them up. But may it not be well to devote certain portions of every year to special services? The Roman Catholic and Anglican churches observe the Lenten season in this manner; there are then daily services in the churches, social engagements are fewer than is usual, and the interests of the religious life are made the uppermost subject of thought. Is not this observance, on the whole, a salutary one? Is it not well to concentrate our thought and desire, in this

manner, upon the things that so deeply concern our peace? Might not all the churches appropriately choose this season, or some portion of it, for daily service? There seems to be some tendency in this direction, and it may well be encouraged. A period favorable to special religious services, says an experienced pastor, "is the Lenten season, when abstention from gayety and pleasure on the part of a large portion of the Christians would induce social quiet and thoughtfulness, which is peculiarly suited to the introduction of religious themes. The attention of men is more readily arrested then: there are fewer diversions to distract their thoughts when once turned to these momentous questions, and the sacred and touching events in the life of our Saviour which are associated with the observance of this season make it a particularly fitting and impressive time for evangelistic meetings. The very days speak of penitence, of consecration, and of grateful devotion to Christ."[1] If such meetings should result in the deepening of the life of the church, conversions would surely be the fruit of them.

[1] Rev. Charles H. Richards, in *Parish Problems*, p. 314.

CHAPTER XVIII

THE INSTITUTIONAL CHURCH

THE adjective which stands at the head of this chapter is neither apt nor convenient; its significance does not appear; but it has been applied to a type of religious organization which is becoming frequent, and there seems to be no other term to take its place. The church which is described as "institutional" is one which adds to the ordinary features of church life a number of appliances not commonly regarded as ecclesiastical, — such as gymnasia, reading rooms, amusement rooms, and class rooms for instruction in science or literature or music or art or useful industries. The distinction is not easily applied, for many churches that do not claim the name have some such features in their work: indeed there are few vigorous churches in the larger towns and cities which do not employ some of the methods indicated above. It is true, however, that quite a number of churches in America have recently made extensive provision for the introduction of these methods; and it is to those churches which put a strong emphasis upon instrumentalities of this nature that the term "institutional" is familiarly applied. "It relates," says one authority, "to that form of city mission work which adds certain appliances to the ordinary functions of the local church, that adapt the church work better to the youth of the neighborhood and the families of working men. The building is an every-day house. The work is social and educational, and helpful to the poor: it is diverting, amusing, as well as keenly evangelistic. Its evening services are so manipulated as to reach the classes to which the church ministers. It is a church in which the versa-

tility of the pastor and his associates, and their knack at catching the crowd count for more than in staid family churches, where good preaching, systematic edification, and certain routine pastoral activities are most in demand." [1]

It must be said, however, that sensational preaching is not a peculiarity of this type of church: churches which admit no novelties of method are quite as apt to resort to this. The pastors of the churches best known as "institutional" in the United States are not, as a rule, sensational preachers: most of them are as dignified and decorous in their pulpit work as any one could desire.

A brief description of the kinds of work attempted by these churches will bring the matter clearly into view. The Berkeley Temple, of Boston, under Congregational auspices, was one of the first churches to undertake what is known as institutional work, and its methods are thus described:

"It started out with the idea of evangelizing the non-church-going community, rather than merely edifying the habitual church-goer, and in place of the ordinary routine of parochial visitation, and occasional special services to reach the impenitent, the pastoral force was to be first of all evangelistic in its methods of work.

"The building itself was made an open-door church, with daily ministrations; a business house, in spiritual business. The attention of non-church-going people was attracted at once by popular lectures and concerts. By a Dorcastry Superintendent, three hundred young women were gathered, for whom reading rooms were opened, and twenty evening classes. Young men's reading rooms, gymnasium, lyceum work, and evening classes were opened, a Boys' Brigade organized; a sewing school and a kindergarten provided; and thirty-seven gatherings, comprising from eight to twelve thousand people every week, have utilized the Berkeley Temple building. There is a relief department for the poor, rescue work for fallen women, and a temperance guild of two hundred reformed men.

"It is in its new environment one of the most highly

[1] *Triumphs of the Cross*, p. 540.

organized and efficient institutions; fully armed at every point, and intensely alive spiritually. In seven years the church membership has increased from three hundred to more than a thousand." [1]

Students from neighboring theological seminaries have taken large part in the work of this church. With such assistance it has been found possible to establish an "Institute of Applied Christianity," with a well organized teaching force and a regular course of study.

Grace Church, or The Temple, in Philadelphia, is a Baptist institution of far larger ambitions. This church, beginning in a small mission, in the outskirts of the city, has taken on one kind of work after another until its scope is now wider than that of any other similar organization. The membership of the church is now about twenty-five hundred, with regular congregations of from four to five thousand, of whom many hundreds are devoting much of their leisure time to charitable and evangelistic work. One striking outcome of this work is a college thus described by the pastor:

"Beginning with seven young men who wished to study for the ministry, these attracted others, and the new class still others. Teachers were added as the need developed. New studies were introduced, as demanded, until now a full College Corporation, chartered by the State and independent of the church, gives instruction directly and indirectly to about thirty-five hundred students. The courses include a full college course, a college preparatory and business courses, a professional course, a School of Christian Religion, a musical department, a special department in practical instruction connected with mechanics, household science, and the useful arts. The new building just dedicated, together with the halls in different parts of the city of Philadelphia, have been so arranged as to take six thousand students at the opening of the fall term. These students are from all classes of society, but most largely from the working classes, who would have no opportunity to secure such instruction unless permitted to study in their spare

[1] *Triumphs of the Cross*, pp. 536, 537.

hours and to go for recitation at the hours most convenient for them, day or evening." [1]

Another remarkable outgrowth of this work is the Hospital, located in a neighborhood where no provision had been made for the care of the sick. It began with four beds, and the number has increased to twenty-one, now housed with a dispensary in a building owned by the church. These beds are usually full the year round with accident cases; sometimes the dispensary and the yard adjoining are crowded with afflicted persons waiting for medical or surgical assistance. The church regards this part of its work as only just begun, and looks for a larger building and a work of medical visitation which shall cover the entire city.

Of organizations connected with this church there are mentioned seven Christian Endeavor Societies, the Boys' Brigade, the Young Women's Christian Association, the Young Men's Association, the Business Men's Union, the Ladies' Aid Society, the College Athletic Association, the Great Chorus, the King's Daughters and King's Sons, the Gymnasium, the Sunday Schools, the Sanitarium, the Society for furnishing work for the homeless poor, the Home for Young Women, the Girls' Lamp and Lilies Benevolent Society, the Young Men's Congress, and the Literary Societies. The seven reading rooms are said to be over-full in the evenings. There are four assistant pastors besides the dean of the college and the hospital chaplain. Eighteen deacons divide among them the parochial charities. The field covered by this single church of Jesus Christ is exceeding broad.

The Jersey City Tabernacle is located in a very unpromising section of that city. The licensed saloons in the vicinity number about three hundred to the square mile, and there are unnumbered groceries where liquor is sold, and a full supply of houses of prostitution, pooling shops and gambling places. On one side of the Tabernacle, in its immediate neighborhood, is the Canal Boat Basin, with a shifting population of extremely low character; docks,

[1] *Triumphs of the Cross*, pp. 534, 535.

freight yards and factories form the environment in other directions.

The first addition to the appliances of this church was a bowling alley: this proved so useful that the wisdom of providing wholesome amusements for the people of the vicinity was justified. A People's Palace has been built adjoining the church, in which are billiard tables, a room for dramatic entertainments, a swimming tank, and a gymnasium. More than a score of indoor games of various kinds attract the boys, and there is a four-acre lot adjoining for out-door sports. There are lecture courses, popular entertainments, an employment bureau, a Chautauqua circle, a Christian Endeavor Society, and a cooking class and a dressmaking class for the girls. Six hundred boys are attached to the Tabernacle: there is a Boys' Brigade and a carpenters' shop.[1]

The churches thus described are known as "institutional;" others, bearing the same designation, and doing the same kind of work, are found in Cleveland, Detroit, Milwaukee, and several other American cities. Other churches, not thus designated, are performing the same kind of work. The largest and richest Episcopal church in America, Trinity Parish, in New York, with eight chapels, a total membership of 6488 communicants, and 4377 pupils in its Sunday-schools, includes in its machinery of service relief societies, employment bureaux, industrial training schools, a number of societies for men, and clubs for all ages. Its educational equipment comprises ten day and night schools with 1043 scholars and 1357 pupils in the industrial schools.

Grace Church in the same city, to which an endowment of $350,000 has been given by a benevolent parishioner, divides its work into twelve departments: "The Religious Instruction of the Young, having eleven hundred in the Sunday-schools; Missions at Home and Abroad; Industrial Education, with six hundred pupils; Industrial Employment; The Care of the Sick and Needy; The Care of Little Children; The Visitation of Neighborhoods;

[1] *The Triumphs of the Cross*, p. 525.

The Visitation of Prisoners; The Promotion of Temperance; Fresh Air Work, benefiting eight thousand recipients; Libraries and Reading Rooms, and Friendly Societies and Brotherhoods. The work of these departments is divided between thirty-five organizations."

St. Bartholomew's Church in New York has a Men's Club, with a membership of three hundred; a Girls' Club, which assists young women to find employment, and whose membership, limited to five hundred, is always full, with candidates in waiting; and a Boys' Club, with a cadet corps, a drum and fife corps, a gymnastic class, and classes for typewriting, mechanical drawing and bookkeeping. A tailor-shop in which women make over or repair old garments, a cooking class for married women, a sewing school with five hundred pupils, and several kindergartens are also included among the departments of church work. The St. Bartholomew clinic has treated more than six thousand surgical cases in a year and made more than three thousand medical visits, and a night dispensary for eye, ear, nose and throat disorders has given free treatment to eighteen hundred patients. A novel institution connected with this church is the loan bureau, with a capital of $25,000, which has aided during one year 768 families by small loans upon chattel mortgages. The loan is for one year, and is paid in monthly instalments. The purpose is to deliver those in distress from the power of the extortioner. The annual disbursements of this church are about $200,000.

St. George's Church, now far down town, with 3185 communicants on its registry and 1124 families of 5372 individuals in its parish, has a parish house with a free library, a fine gymnasium, industrial schools for boys and girls, a free trade-school, with five departments, a Men's Club, a Boys' Battalion, an Employment Society, an Athletic Club, with sections devoted to base ball, bicycling, croquet and tennis; legal, medical relief, and sanitary bureaux, and an extensive kindergarten work. The seaside cottage charity, and the poor relief are also important departments.

These sketches of some of the more important Ameri-

can churches now devoting their energies to this kind of work will serve to indicate the nature of the development which is now taking place in this field. The list might be greatly extended. In England, both in the national church and in the dissenting churches, methods of this nature are extensively employed. It is needless to say that the classical treatises on pastoral theology do not contemplate the existence of such functions as these modern churches are exercising. Many things which churches in the cities are now attempting would have been thought, a few years ago, to be utterly beyond the ecclesiastical pale. Even now there are many who sharply question the legitimacy of these methods, — maintaining that the line between the secular and the sacred should be clearly drawn, and that the church should confine itself to purely spiritual functions. The question which is raised by this new departure in church activities is one that demands careful consideration.

It should be at once admitted, that if these new measures have the effect to diminish the spiritual power of the church, they are by that fact condemned. If libraries and gymnasiums and bowling alleys and educational classes and men's and boys' clubs are inconsistent with or hostile to spiritual life and activity they must not be encouraged. It is not, however, usually believed that these things are essentially opposed to spiritual culture: it is only contended that they are distinct from it, and cannot be usefully combined with it. The assumption is that they belong to a different department of life and should be kept separate from our religious activities. That Christian men should belong to an organization outside the church for the promotion of studies or recreations, would be deemed entirely proper: what is questioned is the incorporation of such interests in the life of the church. The effect of this, it is argued, can only be the "secularization" of the church, and the weakening of its religious influence.

The first answer to this criticism must be found in an appeal to the facts. Is it true that the religious life of the churches adopting these measures has been preceptibly

weakened? The testimony seems to be clear that such is not the case. The preaching of most of these pulpits is said to be exceptionally faithful in its presentation of spiritual truths; the percentage of additions to these churches by conversion is far larger than is the average in the other churches of the country. It appears, therefore, that the proximity of the gymnasium and the amusement room to the prayer-meeting room has not reduced the attendance in the latter place, nor the interest of its services, but has rather augmented them.

If these diversions were suffered to become substitutes for Christian activity their influence would be evil; but if they are made tributary to the life of the spirit they may be beneficial. If it is possible for us, whether we eat or drink or whatever we do, to do all to the glory of God, it must be possible to use all wholesome means of education and recreation in building up his kingdom.

So far as the strictly philanthropic work of the institutional church is concerned, there would probably be little dispute about its legitimacy. The question arises respecting the educational and recreative features of the work. It is to these that the taint of secularity is supposed to attach. But it is evident that a church situated as is the Jersey City Tabernacle or St. George's Church in New York could hardly devise a wiser philanthropy than that which offers to young men and boys wholesome diversions in safe places. If recreation is a normal need of human beings, and if the church finds thousands of its neighbors going down to ruin before its eyes because there is no recreation within their reach that is not full of deadly poison, the instincts of Christian love would prompt the church to supply this normal need. To save a soul from death, even by means of a gymnasium or a bowling alley, is not a secular proceeding. The church that is too dainty-fingered to use such means for the rescue of the youth from the ways of destruction, has not learned how to be all things to all men that it may by all means save some.

But the philosophy of this movement goes deeper. It

rests upon the truth that Christ has redeemed the whole world, that it all belongs to him — its industries, its pleasures, its arts, its social institutions — and that it is the duty of the Church to claim it all for him and use it in his honor. The conventional distinction between the sacred and the secular it abolishes. It places the emphasis not upon the form of the service, but upon the spirit in which it is administered. It sees many a religious rite performed in a temper which is too manifestly irreligious; and it beholds the divineness of love displayed in homely tasks and simple pleasures. All work, all study, all social service, rightly performed, are sacred. If the ploughing of the wicked is sin, the ploughing of the righteous is holiness, and for the same reason. The sanctification of all life is the great business of the Church ; and the demonstration that useful studies and wholesome pleasures are essentially religious is one of the highest services that she can render to the present generation.

In the presence of this conviction the common objections to the programme of the institutional churches are at once ruled out. It has been said concerning one of these churches: "The gymnasium has its place in this plan because physical health and strength are sacred possessions, gifts which God wishes and works to bestow on all his children. It is because this church aims to be a co-worker with God that it furnishes the gymnasium. The recreation rooms and the clubs for outdoor sports are furnished for the same reason, because in God's plan rest must alternate with work and recreation follow mental strain. This is not a secular provision ; it is part of the divine order, and the church recognizes and treats it as such."

The pastor of one of these churches bears this testimony: "Great fear has been expressed by timid souls, lest the adoption of the bowling alley, the billiard table, the dramatic entertainment, the gymnasium, and the swimming tank, should detract from the spiritual, but experience proves that, on the contrary, all these legitimate sports predispose young people in favor of religion and help mightily to build up the church.

"The improvement in the manners and morals of the attendants is pleasing to contemplate. Boisterous behavior, profanity, betting, and all manner of ungentlemanly conduct are strictly prohibited, and this gentle constraint is not without its refining effect. Men who are compelled to be polite two or three hours every evening acquire a certain polish in the course of time, which is gratifying to themselves and their friends. This polishing process is one of the conspicuous peculiarities of our institution.

"Blessed familiarities are formed between Christians and those not Christians, which under other circumstances would be impossible. You must know men before you can expect to lead them, and when you once gain their goodwill it is astonishing how easily many of them can be led.

"The congregation of the Tabernacle is peculiar for its proportion of young men. It is not an uncommon sight to see as many as three hundred young men present on Sabbath evenings in an audience of fourteen hundred. The young men's Bible class always impresses the stranger, and in the Sunday-school — contrary to the general rule — the male element predominates. Conversions are frequent, and almost all who come into the church come on confession of faith.

"The present clerk of the church is a young man who seldom frequented God's house, but his love for billiards and bowling brought him into the outer court of our peculiar temple, and thence he naturally drifted into the holiest of all. Throughout our entire institution the current makes strongly towards the Cross, and above all else we place the regeneration of the individual by the pow r of God. This genial, broad-gauge, commonsense religion is very attractive to young people, and if the Master were here to-day we believe He would be in the van of the present 'forward movement' of His Church." [1]

Another pastor, after a comprehensive sketch of the work of his church, draws the following conclusions: "It appears that the church which honestly tries to adapt these

[1] Rev. J. L. Scudder, in *The Triumphs of the Cross*, pp. 522, 523.

secular means to a spiritual end accomplishes three things which add much to the solution of the vexed problem of evangelizing the masses. First: It attracts to itself a large number of people who, under ordinary conditions of our church life, would not be brought within the influence of the gospel. This has invariably been the case whenever the experiment has been tried in this country. Secondly: It confers an actual blessing on the objects of its ministration, and so fulfils the law of Christ. Such a church puts its warm hand, athrill with the heart-beats of the Saviour, into the hand of the distressed, the tempted, the fallen; and leads them out into a large place. It may be said that this is the duty of the individual Christian, and so it is; but it is also the duty of the church as a church. For, thirdly, in attending to this duty as an organization it will make that impression upon the community without which it must inevitably become effete. It might often seem, to a superficial critic, that there was a larger outlay of time and energy in this kind of work than the results would justify. The mathematical Christian who is forever trying to solve the arithmetic of the Trinity, or presuming to demonstrate the results of church work in terms of the addition table or by the rule of three, might be disappointed with his figuring. The true value of such a work lies not in the material, or even in the spiritual help which may have been given to a few individuals; it lies rather in that indefinite yet potent influence, which like a subtle fragrance pervades the surrounding community, and counteracts the malaria of scorn and doubt which threatens the religious life of our times."[1]

The only comment which these words call for is the query whether it is not an error to use the word secular in this connection. The maintenance of the distinction implied is rather apt to vitiate, to some extent, the whole work. Just so far as these new features of the church life are treated as mere expedients or baits will their efficiency be impaired. If they are not sacred in themselves let the church have nothing to do with them. If they are, let her

[1] Rev. C. A. Dickinson, in *Andover Review*, Vol. xii. pp. 369, 370.

not apologize for them, but honor them. They are not merely means of getting people under religious influences, they are means of grace, every one of them — helps to a godly life — just as truly as is the prayer meeting itself. The essential thing is that those who are brought into these churches should understand that these things in which they take pleasure are the good things of God, and are provided as such by his people; that they ought to be received with thanksgiving; that the sense of his presence should be with true disciples, not only when they are in the devotional meeting, but also in the recreation room. This clear recognition of the essential sacredness of all honest work, of all wholesome diversion, of all pure social enjoyment should vitalize and consecrate all the work of these churches.

There is reason to hope that work of this nature will greatly increase in the near future. The fields are white for such harvesting. It would be well if in every large city we could have many churches employed in work like this. As has been remarked in a former chapter, the Christian church which will devote itself unitedly and courageously to work like this, can accomplish far more than the average College Settlement. The Christian men and women of mature wisdom and ripened character who form the membership of the churches ought to be able to give to the ignorant and the needy more effective help than could be given by young volunteers, just out of college. If the church could so organize its work as to bring its own membership into helpful relations with the needy multitude round about, it might look for large results. The great advantage of these methods is that they put the church into direct communication with those to whom it is sent with its message.

It is true, however, that work of the kind under consideration cannot be done by all churches. There are many, in country districts, and in small villages, in which such methods would be impracticable. Not a few city churches are in neighborhoods where agencies of this nature are not called for. A church, as has been before remarked, which has for its near neighbor a well-equipped Young

Men's Christian Association, scarcely needs to open a gymnasium or a reading room, or educational classes for young men. It might, perhaps, find a field of labor among young women.

One of the difficulties in the way of the prosecution of such work is its expensiveness. Buildings, well adapted for all these various uses, are costly: if they are opened every day the expense of warming, lighting, and caring for them is considerable: and the staff of pastors and helpers must be much larger than in an ordinary church. And usually it will be true that the churches which are properly located for service of this kind have not many of the rich in their membership. One solution of this difficulty is found in the generous support by churches in the more prosperous districts of those which are properly located to undertake this work. In the words of a city pastor:

"Some churches, because of their location and environment, cannot directly reach many of this class, but this makes them no less responsible for the solution of our problem. The very fact that they are thus situated implies that God has so prospered them as to make it incumbent upon them to maintain a double work, — that in their own field, and some aggressive work among the masses elsewhere.

"It is in this coöperation of the up-town and down-town churches that the ideal church of the future is to be realized; and when it appears it will be an Institutional Church, that is, a church with several pastors and other salaried workers, and many well-organized departments of work. It is impossible for one man to discharge in a satisfactory manner the multiform duties of a city pastorate. There are differences of administration, and diversities of operation, and there should be workers of differing gifts to carry them on. The aggregate salaries need not much exceed the salary of the star preacher; and a church worked in this way, by men and women of even ordinary ability, will show results that will far exceed any which can come from mere brilliant preaching."[1]

[1] *The Andover Review*, Vol. xii. p. 362.

The social influence of churches of this nature can scarcely be computed. More than any other agency at work in the community they tend to break down the barriers which keep social classes apart, and to cultivate that goodwill which is the only adequate social bond.

CHAPTER XIX

ENLISTING THE MEMBERSHIP

THE rapid survey which we have taken of the varied activities of the working Church at the end of the nineteenth century makes it clear that in a church fully organized enough work will be found to employ all the members. The too frequent conception of the church as a safe refuge into which weary wayfarers turn for rest and refreshment, does not harmonize with the view of its functions which we have entertained. That the Church may be a haven of rest for troubled souls is not to be disputed, but the rest will be gained in other ways than those in which men are wont to seek it. "Not as the world giveth" does our Master give his peace. His own rest and refreshment were found in his ministry of love. While his disciples were gone away into the city to buy food, and he sat, weary, by the well at Sychar, his fatigue was forgotten in his faithful service of the needs of a sinful soul. "I have meat to eat that ye know not of,"[1] he said to his wondering disciples, as they returned and pressed him to partake of the needed food. And the fundamental truth respecting his service is that it reverses, in many respects, the common conception of welfare. The laws of the spiritual realm are, in their primary statement, antithetical to those of the physical realm, though there is a higher unity in which both cohere. Of the things of the spirit it is always true that the more one gives away the more one has left. The economic principles which govern material exchanges are utterly inapplicable to the spiritual relations of men. And the same thing is true of the conceptions of labor and rest as applied to the Christian service. The

[1] John iv. 32.

time may come when the disciples of Christ will rest from their labors, but in this world the law is that they shall rest in their labors. What is the word of the Master himself to the weary and heavy laden? "*Take my yoke upon you*, and learn of me, and ye shall find rest unto your souls."[1]

It is this conception of the essential nature of the Christian life which is beginning to find expression in the organized activities of the Christian Church. The idea is still very imperfectly comprehended by the great multitude of communicants: the notion still prevails, both within and without the Church, that it is mainly an Ark of Safety rather than an army of occupation. Four persons out of every five of those who are invited into the Church fellowship will be heard answering, for substance, "What will it profit me?" The idea that men come into the Church simply and solely to secure some benefit for themselves is almost universal. It is a great reproach against the Church of Jesus Christ that such an impression should still prevail. "Come thou with us and we will do thee good"[2] is not the invitation upon which the Church should put the chief emphasis. The followers of Him who came not to be ministered unto but to minister, must not reverse the order of his kingdom in their message to the world. It is enough for the disciple that he be as his Master. Not to be saved, but to serve, is the high calling of God in Christ Jesus. The sneer of the on-lookers when Jesus hung upon the cross embodied the profoundest truth of his gospel: "He saved others, himself he cannot save."[3] It was because he did not save himself that he was able to save others.

After this great truth the Church, in these latter days, seems to be dubiously reaching forth. The meaning of its mission in the world is dimly borne into its thought. It begins to get some glimpses of the kind of work that it is called to do, as the body of Christ, — as his representative in the world.

It is not, indeed, a new conception that the Church is

[1] Matt. xi. 29. [2] Num. x. 29. [3] Matt. xxvii. 42.

called to minister in Christ's name, and to give its life for men; but this conception has generally been coupled, avowedly or tacitly, with the theory that the Church, thus commissioned, is the clergy. That such is the function of all those who are entrusted with the official ministry of the gospel has always been understood. *Their* first business, as all men know, is not to save themselves, but to save others. But those theories of the Church which separate the clergy from the laity have resulted in practically surrendering to the clergy this highest form of service. The high calling of the clergy is to save others; that of the laity is to be saved. Such is the steady implication of sacerdotalism. And although the Reformed Churches have repudiated the sacerdotal theories, they have by no means rid themselves of all their implications. The notion that the people are in the Church to be taught and fed and strengthened and comforted and inspired and led to heaven, and that the minister is among them to do this work for them, has been the prevailing notion, to which all the treatises on pastoral theology are clear witnesses. It is probable that the very name of pastor, which those at the furthest remove from sacerdotalism have usually bestowed upon their ministers, has suggested limitations which do not belong to the ministerial relation. All analogies fail at some points; and the minister must be something other than a shepherd, and the members of the Church something more than sheep. This is the misconception which we constantly encounter, in all our dealings with the people of our churches. What is more common than to see the people in the pews on a Sunday morning, apparently settling themselves in an attitude wholly passive and negative to await the operation of the minister upon their minds. It is much as if they were folding their arms and saying: "He is going to try to do us a little good; let us see how his enterprise will prosper. If he succeeds, he will be only an unprofitable servant: if he fails, we shall have good reason to find fault." This is hardly a caricature of the mood in which many congregations weekly present themselves before the pulpit. To

drive all these misconceptions from the minds of his people is one of the first duties of the Christian minister. Line upon line, precept upon precept, let him instruct them that the call to service is addressed not only to the man in the pulpit, but to all the men and women in the pews; that it is the whole Church and not merely its office-bearers who are to be witnesses for Christ and laborers together with him; that the duty of ministering to those who are without rests upon the laity as well as upon the clergy; that the injunction to do good to all men as we have opportunity, and especially to those of the household of faith,[1] is addressed by the apostle to the people, and not to their pastors. And it will be the minister's constant endeavor to secure from each member of his flock, even the feeblest, some co-operation in the work to which the Church is called.

The extent and the urgency of this work he ought to keep before their minds. The relation of the church to the community in which it stands; its function as teacher, inspirer, healer, light-bearer, leader of the people; its duty to do for the people round about, rich and poor, high and low, believing and unbelieving, the work that Christ would be doing if he were there, is the truth which he must constantly urge upon the consciences of his people. The possibility and the duty of some active participation in this work by every one that has named the name of Christ — by the children of the fold, even, and by the invalids at home — must be faithfully enforced.

We are sometimes inclined to say that it would be better for all our churches if they could be sifted, as Gideon's army was sifted; if the faint-hearted and the ease-loving and the worldly-minded could all be sent to the rear, and only the brave and the faithful were left in the ranks. But this is the counsel of unwisdom. These timid and indifferent people in the church are worth saving; and the only way to save them is to set them to work. Even if the service which they undertake is but slight, it will be good for them to feel that they are iden-

[1] Gal. vi. 10.

tified with the life of the church, and have a right to count themselves not merely as passengers but as helpers.

In order to secure this co-operation of all, the first thing to be done is to keep the members of the church well informed respecting the work in hand. The pulpit announcements from Sunday to Sunday will convey much of this information; but it is not judicious to devote much of the time of the morning service to the discussion of the details of these various enterprises: and it is therefore desirable that some means of communication be established between the members of the congregation by which all the news of the church work can be conveyed to all. A printed calendar of services and engagements for the week, with the standing list of the officers and the working organizations of the church, distributed at the doors of the church at every service, answers this purpose. Such a calendar may be sufficiently large to admit, every week, brief notes about the various enterprises, and reminders of the obligation of the members to support them. In a city church where the membership is scattered, and the difficulty of maintaining social intercourse among the members is serious, such a method of communication is valuable. Some churches maintain a monthly periodical, somewhat more pretentious, in which the work of the church is reported and discussed. If judiciously edited, such a newspaper may be a great aid to the pastor. If, however, the labor of editing it is wholly thrown upon him, the burden, in many cases, will be too heavy.

The mid-week service, as has already been suggested, may be utilized in reporting the progress of the work of the church. A definite schedule might be arranged, by which brief reports from one or two departments should be secured at each weekly meeting. Or it might be preferred that an occasional mid-week service should be wholly set apart for the hearing of such reports from all departments. The idea that the church is a working body, engaged in definite enterprises, and interested in the progress of these enterprises, would thus be steadily kept in view.

The annual meeting of the church should be largely

devoted to reports from all departments of the church. It should be made the duty of the head of each of these departments to prepare and present a clear and condensed account of the work done during the year in his department, with intelligent criticisms and suggestions. Following these reports of the heads of departments should be the pastor's report, covering the whole field, pointing out the encouraging and the discouraging features of the work, emphasizing the points that need to be especially considered, and making any suggestions that may seem wise to him respecting enlargements or modifications of method. These reports should in all cases be written; after the meeting they should be recorded in a book kept for the purpose, so that a complete history of the work of the church should be written from year to year.

The meeting at which the work of the year is thus comprehensively reviewed should be treated by the pastor and the officers of the church as the most important meeting of the year. Notice of it should be given two or three weeks beforehand, and the members should be admonished to arrange their business so that they may be in attendance. It should be made very clear by the pastor that their presence at this meeting is expected of all who are not sick or necessarily absent from the city; that no social engagement and no business engagement should be permitted to take precedence of this, and that the ordinary excuses for absence will not be accepted.

In churches congregationally governed, the duty of all the members to attend the annual meeting, and take part in the choice of the leaders of the work for the coming year is obvious enough. Even in these churches, however, this business is apt to be left to a few. But when the annual meeting is made the great event of the church year, and the work of the year is clearly presented in brief and well-digested reports, it takes on a new significance, and the appeal to the members to attend and participate is more likely to be heeded.

There is no reason however, why churches under an episcopal or a presbyterian government should not have

such annual assemblies of the whole membership to hear the recital of what has been done during the year, and to listen to the proposals which may be made by the proper officers of new work for the coming year. If the church is a working body, it would seem to be highly important that an annual review of what has been accomplished should in some way be brought to the attention of every member of the church. With nothing short of this should the pastor be for one moment content. The presence of a small minority of the members at this important meeting should be to him an intolerable neglect, and he should set himself, with all good-natured determination, to overcome it. Once a year, if no oftener, the fact that the church is a working body ought to be brought home to the comprehension of every member thereof.

It is sometimes assumed that the printing, in a church year-book, of the reports of all the departments of the church, for distribution among the members, will answer the same purpose. But this is hardly sufficient. The printed report can be easily laid aside; there is reason to fear that not half the members receiving it would read it; and the reading, in any case, would not have the same effect upon the mind that would be produced by the oral presentation, in the assembled congregation, of these recitals of faithful service.

Nor is the plan adopted by some churches of providing an annual supper for the members, in connection with which these matters shall be considered, in all respects advisable. The festivities would interfere, to a considerable extent, with the business; and it is not well to give the impression that this meeting is in any sense a festivity. It is a business meeting; and those who attend it should be expected to give their minds strictly to business. To allure them with the promise of a good time and something to eat is to touch the wrong chord. This meeting means service and sacrifice, if it means anything; and we do not well when we assume that there are many members of our churches who can never be enlisted in anything that involves service and sacrifice.

By such measures as have been suggested, the work of the church may be kept before the minds of its members. This is the first consideration. Those who come into its communion must be constantly advised and reminded of the fact that it is a working body; that it is seeking to follow him who said, "My Father worketh hitherto, and I work."[1] In this very matter many churches fail. A considerable number of their members are at work, but there are also large numbers who are doing nothing, and no means are taken to bring the work of the church directly before the minds of those who are living in idleness.

But it is not enough that information should be freely afforded to all the members. Vigorous measures should be taken to enlist every one of them in some department of the work. The problem of the unemployed is quite as serious in the church as it is in society. The number of those church members who, from one year's end to another, never lift a finger in any effort to promote the enterprises in which the church is engaged, is, in most churches, far too large. We must not, indeed, assume that those church members who are never known to take part in the organized activities of the churches to which they belong, are all fruitless Christians. Some of them may be bringing forth good fruit in their homes, and in their business relations, and in their daily association with their fellowmen. The inspiration which they receive in the public services of the church may greatly influence their conduct. But it would seem to be true that even these, if they were a little more conscientious, would feel that they owed some service to the church whose covenant they have taken upon themselves, — that they must not be wholly negligent of the opportunities of associated work which the church offers them. And every pastor should set it before him as the end of his leadership, to get every member of his church definitely and consciously pledged to some kind of service in connection with the work of the organization. There is work enough to do; the fields are white for the harvest; and the problem is to assign every one his work.

[1] John v. 17.

In every church a goodly number of the members are now employed. They are teaching in the Sunday-schools, or working in the Women's Aid Societies, or the Missionary Societies, or the Young People's Associations, or the Guilds, or the Brotherhoods; many individuals are engaged in several different departments of work. To reach those not thus employed is the business in hand. It can only be done by systematic and patient effort.

It is quite probable that there are many persons in the communion who would not feel competent to undertake any kind of work now organized. If so, some new departments must at once be formed. It is possible, surely, to provide some kind of work in which every one may be a helper.

There ought, for example, to be a very large force of visitors of the poor in every considerable city church; and any one should be invited to take part in this visitation who would be willing to take the oversight of a single poor family.

There should be a large committee on fellowship also; and those who would consent to make a few calls upon new members of the church living in their neighborhood should be assigned to this committee.

The committee on church and Sunday-school attendance should be larger still; scores or even hundreds of the members of a large church could belong to it; all those who would engage to invite to church or Sunday-school those having no church home might be members of this committee. There might be committees on flowers and decorations, and committees on visiting and reading to the sick and the aged; and collecting committees for the church offerings; and many others which the circumstances of each congregation would readily suggest. Now let the pastor set to work to assign every one of his members, by their own consent, to some one of these various departments of work. Cards may be prepared, on which these departments are named, and these may be placed in the hands of all the members, with the request that each one mark those kinds of service in which he is willing to

engage, and return the card, with his signature, to the pastor. The names thus gathered in may be given to the leader in charge of each department, who should be responsible for putting himself in communication with his volunteers and assigning to them their special tasks.

This will do for a beginning; but it will need to be followed up. Many will fail to respond; they should be visited and kindly pressed into undertaking something in the way of definite Christian service. "No unemployed members" should be the motto of every church. By diligence, by patience, by persistence, the expectation should be established that every person coming into the church should find, at once, some post of service. Every candidate presenting himself for admission to the church should be requested to assign himself, at once, to some department of the work of the church.

To bring about such a state of things in some churches would seem to be a herculean undertaking. So large is the number of those to whom church-membership has never brought a suggestion of responsibility or actual service, and to whom it has always seemed that they were fulfilling all righteousness, if they folded their hands, and absorbed what they could, and found fault with those who bore the burden and heat of the day, that the attempt to enlist the whole membership of every church in some kind of Christian service may even appear to many a quixotic proposition. But it will be far better to aim at this than at any lower mark. The admission ought never to be made that any person can belong to a church without having some active part in its labor. That a pupil should be admitted to a school without any definite understanding that he should become actively interested in its studies, or that a soldier should be enlisted in an army without being required to perform any service, would seem an irrational proceeding; is it any less anomalous that men and women should be received into the membership of a Christian church and permitted to live and die in its communion without becoming responsible for any portion of the work which that church is organized to per-

form? The clear and emphatic statement of this principle, from time to time, will carry conviction to the minds of those who hear it. It is so manifestly true that they cannot deny it. And when, without passion or accusation, it is firmly insisted on as the only rational theory of church membership, most of the members of the church will accept the situation and seek to be counted as having some part in the work. A thorough-going policy of this nature will commend itself to the reason of every intelligent person; it is more reasonable and more feasible than the policy which expects all the work of the church to be done by one-third or one-half of the membership, while the rest are permitted to be merely nominal or honorary members. Doubtless we often fail in our church work because we do not ask enough of our church-members. But it must not be forgotten that when we ask service of all, we must provide forms of service in which all can engage. All cannot talk in the prayer-meeting or teach in the Sunday-school; but some simple kinds of work can be devised in which the humblest and the youngest and the busiest can take part.

The leaders who have the charge of the several departments thus organized, should be expected to have frequent meetings of those enlisted under them, that progress may be reported and counsel and encouragement given to the workers. A roll of all engaged in each department should be kept and called at every meeting. The visitors of the poor, for example, should meet frequently, to exchange experiences and make return to the committee in charge of the work done. The large committee on church attendance should be brought together occasionally, and each member of the committee should be expected to report in person or by letter how many invitations he had given and with what success. The committee on fellowship should meet to exchange information about removals, and to learn what their leader or the pastor may have to tell them respecting new comers. It will be useless to provide these different departments of work, unless those who are assigned to them are made to feel that something

definite is being done in every one of them, and that the work which they do will be recognized. The responsibility of the head of every department for keeping his forces together and securing some contribution of help from every one of them should be insisted on. No such plan can be made to work unless the pastor can succeed in finding men and women for these positions who will take time and trouble in securing the co-operation of those who have enlisted under them. It is at this point, no doubt, that the chief difficulty will be encountered. Not a few of those to whom this leadership is entrusted will be found careless and neglectful. Much of the work will be indifferently done. Perfection is never quite attainable in this world. But it is worth while to aim at securing the co-operation of the whole membership in the work of the church, even though the aim may not be completely realized. It is the only ideal upon which any pastor can wisely fix his thought. To keep the proposition clearly before the minds of his people, that, as every one has received the gifts of grace, even so they must minister the same one to another, as good stewards of the manifold gifts of God, would be, to some thoughtless and irresponsible souls, a most wholesome dispensation of saving truth.

The amount of unused power in most of our churches is not often estimated by those who are responsible for the care of them. The neglect exists, and we fall into the way of condoning it, and do not take pains to find out how serious it is. One investigation, made a few years ago by a pastor in Ohio, showed that of thirty churches investigated, only about half the members were present in the church on a pleasant Sunday morning, and only about twenty-two per cent. at the mid-week service. Here are his reflections: —

"It is a sad comment on the spiritual life of our churches that out of thirty thousand members only six thousand should be present at the prayer-meeting on a given week, and twenty-four thousand absent. Is there no waste of that power which resides in numbers? If there were four

times as many present, the service would do good to four times as many, and vastly more than four times as much good could be done, because the meeting would be vastly better. If a given number of Christians do a certain amount of good, manifestly twice as many of the same sort would accomplish twice as much. But this is not all. The Word says that 'one shall chase a thousand and two put' — not two thousand, but — 'ten thousand to flight.'[1] There is a cumulative power in numbers greater than the numerical increase. Two hundred Christians ought to be able to accomplish far more than twice as much as one hundred, and will if they properly co-operate. If half of our church-membership does nothing, far more than half of the possible power is lost. If four out of five do nothing, possibly ninety-nine one-hundredths of the power is wasted. The secret of the fact that possible power increases more rapidly than numbers lies in organization, the value of which in Christian work the churches and denominations are barely beginning to learn."[2]

[1] Deut. xxxii. 30.

[2] Rev. Josiah Strong, D. D., in *Parish Problems*, p. 348.

CHAPTER XX

CO-OPERATION WITH OTHER CHURCHES

THE unity of Christendom is a problem to which the great ecclesiasticisms have lately been addressing themselves with unusual seriousness and insistence. It seems to be felt, on all sides, that something must be done about it. Discussion of the various propositions for organic unity, from that of the Vatican to that of the Congregational Council, is quite aside from the purpose of the present treatise. Yet no working church can study its responsibilities and prepare to take its place in the field of the world and its part in the service of the kingdom, without being confronted, at once, with serious difficulties that grow out of this lack of unity. Indeed, it is the development of the working church which has forced this problem upon the attention of Christendom. So long as each local church was content with sheltering and shepherding such as were born within its fold, or came of their own accord into it, this question was largely in abeyance. But as soon as it was discovered that there were large regions lying unevangelized, and that the churches must go out with their gospel into these waste places, the evils of schism began to manifest themselves. In almost every city in the land the collisions and confusions arising from this source are shameful, and the waste of resources thus entailed is little less than criminal. Any church sending out its visitors into a neglected district, to invite the children into its Sunday-school, is apt to find that a neighbor church has been over the ground just before it; and the children, thus solicited, manifest a lively interest in finding out which of the Sunday-schools is offering the largest inducements. Multitudes of these children are

thus continually drawn away from one school to another by what they regard as superior attractions; there is no stability in their church relations, and small possibility of making any permanent impression on their characters.

When any church, after carefully studying the neglected districts of its own city, plants a chapel in some promising field, it may confidently expect that before the paint is dry upon the walls of the new building, another, like unto it, will be rising on the next square, to contest with it the occupancy of its field, and to divide with it a constituency which is not large enough to support one enterprise. If this competitor is backed by large revenues, and aggressive workers, it is possible that it may absorb the attendance, and leave the original occupant of the field to struggle and starve and finally perish. Such things are constantly occurring. The principle of the survival of the strongest is allowed free play among church organizations in the cities. Mr. Fiske says that civilization largely consists in setting metes and bounds to this force of natural selection; in replacing the animal competitions by sympathy and consideration and good-will. He calls this "casting off the brute inheritance." This stage of civilization has not yet overtaken our contending ecclesiasticisms.

> "Dragons of the prime
> That tare each other in their slime"

were not more ready to devour each other than are the Christian churches, so called, planted for sectarian purposes, in the growing districts of American cities. It is a striking illustration of the adage that corporations have no souls. The impersonal society which we call a church does not consider itself bound by the law of love in its relations to similar bodies round about it. There are casuists who maintain that it cannot be; that any social organization, as such, must look out for its own interests, with no regard for the interests of its neighbors. The ethical soundness of this proposition may well be questioned. Through the acceptance of some such doctrine, the strife of classes and all the woes that threaten the

social order have crept into our modern world. It is, however, the principle which is tacitly assumed by most of the sectarian propagandists. Led by such a maxim, those who are zealous for denominational aggrandizement fling themselves into competitions which must result in great waste of energy and in the destruction of vast amounts of capital. It would be uncharitable to say that the deliberate intent of those who engage in these competitions is to destroy one another's property; probably they often silence the voice of conscience with the plea that the growth of the neighborhood will soon develop support for all the competing churches; but in four cases out of five this expectation would be proved, by any serious investigation, to have slight foundations; and the fact would plainly appear that the multiplication of churches in the neighborhood must mean the death of some of them, and the annihilation of the capital invested in them. Such a contingency cannot be remote from the thought of any intelligent person carefully considering the situation. If it is recognized by any of these zealous sectarians, they are at least fain to hope that *their* enterprise will survive in the struggle. None of them would think of applying the torch of the incendiary to the edifices erected by their "sister" churches; but they adopt a policy which will quite as effectually, if a little less suddenly, wipe out the value of their neighbor's property.

The mere question of material economy is, therefore, a serious one. No man knows how many hundred thousand dollars worth of buildings have been rendered worthless by these sectarian competitions; and even when the edifices have not been abandoned, the enormous oversupply of church accommodation, in the competitive neighborhoods, signifies the unprofitable investment of large amounts of capital, from which no adequate return will ever come, and which should have been productively employed elsewhere in aiding the progress of the kingdom of heaven.

Such are the conditions which every working church must face when it sets forth, at the command of its Lord,

to occupy the field into which, in the exercise of its best wisdom, it believes itself to be sent. It is a situation which no body of sincere believers, to whom the welfare of Christ's kingdom is dearer than the prosperity of any sect, can contemplate without a sinking of the heart. Was this any part of the calamity which our Lord foresaw when he said, "A man's foes shall be they of his own household?"[1] Can anything be more melancholy than this fratricidal strife of men who sing so blithely, in their union meetings, —

"We are not divided,
All one body we:
One in hope and doctrine,
One in charity!"

For the waste of the Lord's money to which we have alluded is not the only loss involved. The whole message of the Church is enfeebled and perverted. The pushing rivalry, so patent to all observers, impresses those to whom the invitations are spoken with the egoism of the whole proceeding. It becomes too evident that these eager canvassers are working to save the Church, more than to make the Church the saviour of men. "The competition of churches," says one, "which is so mournfully common, almost universal, is sufficient evidence to the world that the churches are selfish; that they seek attendants in exactly the same spirit that a business house seeks customers. And, of course, men who care nothing for the Church cannot be induced to attend for the sake of the Church. When we really convince men that we seek not theirs but them, and that we seek them for their own sakes, not ours, we shall have far more influence with them."

What shall the church do when it finds itself face to face with these conditions? It ought to seek, by every means in its power, to secure some kind of understanding or agreement with the churches round about, by which competition shall be as far as possible suppressed, and the principle of co-operation substituted therefor. In the day

[1] Matt. x. 36.

when the wastefulness of a wholly selfish competition is fully recognized by political economists, and when it has become evident, even in the material world, that it is better to unite than to contend, it would seem that the possibility of securing some kind of co-operative arrangement among Christian churches ought not to be despaired of.

As a beginning, it might be well to propose a convention of all the churches of the town or municipality, for the sole purpose of studying together their common field of labor. A friendly conference of this nature, even if it were pledged beforehand to pass no votes and take no action, might prove to be useful. It would necessarily emphasize the fact that the field was common to the churches thus conferring; the obligations of comity would be suggested and emphasized by the existence of the conference. Some churches, doubtless, would be reluctant to enter into it for this very reason; for there are still some who are shy of any proposition that looks toward unity — some, because they are so fully convinced that theirs is the only possible form of church order, and others, because they think that the existing "cut-throat competition" of the sects is the best regimen for the kingdom of heaven. But it should not be difficult to answer these objections and bring the various churches together, by their representatives, to consider the condition of the field which they are occupying together — to learn what their neighbors are doing, and what is left undone; to investigate the hindrances to the progress of the kingdom; to secure careful reports upon the state of the most neglected neighborhoods; to study the relation of the churches to the working people and the unchurched classes generally; to look into the condition of the foreign-born populations; to find out whether or not the laws and ordinances of the town or city are enforced by the proper authorities, and if not, why not; to learn what is being done for the poor by public and voluntary agencies, and whether and to what extent this work of outdoor relief is tending to the pauperization of the recipients; and to consider any other matter of this nature which may be of interest to the

Christian people of the community. The purpose of this conference would thus be purely educational. Work of this kind is by no means superfluous. Clear information respecting the social and religious conditions of the communities in which they are at work is one of the things most needed by all working churches. Far too often they keep working away, year after year, with little knowledge of what needs to be done, or of what others are doing. An intelligent survey of the entire field for which they are jointly and severally responsible, would be full of instruction for them.

Such a conference, in which each church should be represented by its pastor and two or three delegates, calls for no elaborate organization. A well-chosen Business Committee of three or five members furnishes all the machinery needed. The duty of this committee should be to decide upon the topic for each meeting, to secure the opening paper or address, which should be limited to half an hour, and to engage one of the churches for the meeting. The pastor of the church in which the meeting is held should be the chairman of the meeting. The paper of the evening should be open for discussion, in speeches of limited length, and should be prepared with a view to its publication in the local newspapers. Careful studies, not too long, of the religious or social conditions of the community, are available "news," which any enterprising journal would gladly print. The conference would thus assist in enlightening the whole community respecting its own social needs, and could be an effective means of creating an intelligent and wholesome public opinion.

There is good reason to believe that a few meetings of this nature would convince the churches taking part in them that they ought to devise some method of practical co-operation. Such an association as this would be likely to deepen, in the hearts of all sincere disciples, the feeling of their common interests and aims, and would strengthen the craving for fellowship in work which must spring in the heart of all who have learned of Christ. Evidence of wasted resources and conflicting labors must needs appear

in abundance to those engaged in such studies; and doubtless large tracts of heathenism, practically untouched by all these striving bands of sectaries, would be brought to light. The need of a more comprehensive and a more rational policy of evangelization would be strongly emphasized.

The first question respecting the active co-operation of the Christian churches of the local community in their common work would have respect to the basis of such organization. What churches shall be invited or admitted? What shall be the doctrinal foundation of such an effort? To some persons this is a paramount consideration. They are not willing to unite in Christian work of any kind with those whose beliefs are unsound. The Roman Catholic church, in its strenuous testimony to the unity of the church, and its unflinching assertion that there can be no unity which is not based upon acceptance of the supreme authority of the Bishop of Rome, refuses, as a matter of course, to take part in any association by which the recognition of other Christian bodies as churches is even implied. Many high Anglicans, with a different standard of regularity, adopt a similar practical rule. Some of the Reformed bodies have hitherto held so strongly to the vital importance of certain tenets of orthodoxy that they could not co-operate with any who did not hold these doctrines. Various attempts have been made to find a doctrinal basis on which Christians of different names, residing in the same neighborhood, might unite in Christian work. The creed of the Evangelical Alliance was long supposed to be a statement broad enough for all practical purposes. This creed contained the doctrine of the Trinity and what are known among the Reformed churches as the doctrines of grace, including the expiatory atonement, and the need of regeneration; it asserted also the everlasting punishment of those dying in impenitence. By this creed, many of those who "profess and call themselves Christians" were excluded from fellowship in Christian work; and while a goodly number of the denominations were able to range themselves under the banner of the

Evangelical Alliance, its definitions of doctrine served to divide rather than to unite the followers of Christ. The Apostles' Creed has often been proposed as a basis of fellowship for local organizations, but even this proves to be a stumbling-block to some whose co-operation is greatly to be desired.

These unsuccessful endeavors after unity have raised the question whether, in the local community, any dogmatic basis is essential to the co-operation of Christians. Doubtless when the great denominations negotiate respecting organic union, it is necessary that they should come to some definite understanding about doctrines. But when neighboring churches come together to consider the work lying at their doors, and to agree upon some plan by which this work may be carried forward without waste or friction, is it really important that a doctrinal platform should be agreed upon before they set to work? May they not "receive one another," as servants of the same Master, and agree to waive doctrinal differences?

There is, however, one important affirmation, which Christian churches, engaged in avowedly religious work, should always utter and maintain. They are Christian churches; and the very principle of their organization is loyalty to Jesus Christ. No co-operation of Christian churches is to be desired, in which this principle is disallowed. Christian churches may unite, for various social and ethical purposes, with organizations that are not Christian; but when, as churches, they meet to form a union of churches, the organic idea of the Christian church cannot be ignored. All organizations taking part in such a union must be those that "hold to the Head." Acceptance of the lordship and leadership of Jesus Christ is the only bond of union between Christian believers; but this and this alone is essential to useful Christian fellowship. Those who can answer the Master's question, "Whom say ye that I am?" as Peter answered it, "Thou art the Christ, the Son of the living God," may surely be recognized as Christians. Further inquiry into the philosophical distinctions which they are in the habit of making

respecting the essentials of divinity and humanity may be forgone. His own apostles were by no means clear respecting the essential nature of our Lord, while they companied with him in the flesh; such as those whom he chose to be always with him here, and for whom he prayed that they might be with him forever, are not to be set aside by us as unworthy of our fellowship. Loyalty to him, the acceptance of him as Master, a true discipleship — this is the only condition on which we need to insist when we come together as Christian neighbors to form plans for the better prosecution of our common work.

Doubtless the first thing to be done by such an organization of the churches would be to divide the field among themselves, so that each church should have some definite territory for whose evangelization it should be held responsible. These districts should be assigned with considerable care, so that each church would find opportunity of work among the poor and the neglected. To assign to each church a district contiguous to its own edifice would not be wise, for some of the churches are located in neighborhoods where there are few of the necessitous and unchurched, and other churches have almost no other kind of neighbors. The aim should be to distribute the work as fairly as possible, considering the ability of the several churches.

Nor should any church be given exclusive charge, for evangelistic purposes, of the territory thus entrusted to it. For within this territory, wherever it might be, would be found many families connected with other churches, and the right of these churches to care for their own members could not be disputed. The duty of the occupying church would be to find, by a careful canvass, those families in the district which had no connection with any church, and to be responsible for the care of them. Many families would be found, in such a canvass, which had formerly been communicants in some church, but, for some reason, had lost connection with it. The visitors should be instructed to send the names of such families to the pastor of the nearest church of the denomination to which the

wanderers were formerly attached. Others, though never communicants, would have decided preferences among the churches, and the aim should be to put these also into communication with the churches which they prefer. Those having neither relationships nor preferences elsewhere should be cordially welcomed to the services of the church giving the invitation.

When the canvass of the district is made in this spirit and with these purposes, the people receiving the invitation will get a new impression of the meaning of Christian evangelization. It will be evident that the visiting church is not working exclusively for its own aggrandizement; that it considers the interests of the kingdom of heaven as paramount, and the interests of its own organization as secondary. "When the invitation is given in the name of all the churches," says Dr. Strong, "it is manifest that they are co-operating instead of competing, and the invitation which is seen to be unselfish is much more effective. Such oneness of spirit and effort has an influence which thrice the effort without co-operation cannot have; not simply because organization always economizes force, but because such oneness is the convincing evidence of the divine origin and character of the Christian religion which the world lacks. Christ prayed that his followers might be one, *that the world might know that the Father sent him.*"

The churches thus co-operating should have regular meetings at which each church should report the results of its canvass, and for this purpose uniform blanks should be provided for the visitors, showing the number of families called upon by each one, the number attending other churches, the number attending no church, the number gathered into the inviting church and its Sunday-school, and the names and addresses of the families reported to the pastors of other churches. These reports should be summarized and reported to the union, and the returns, when compiled, would furnish a complete religious census of the town or city.

The attempt is sometimes made to form an alliance of

all the churches, and perform this work of visitation by means of a general committee or superintendent representing all, who shall subdivide the whole field and assign the visitors, selecting them from all the churches. But it is doubtful whether this plan would be generally found practicable. It is better to assign to each church a definite territory for its care, providing it with the blanks for its report to the union, indicating, in a general way, the method by which its work should be done, and leaving it free to work out its problem with its own resources. It should also be understood that the responsibility of initiating any new religious enterprise — Sunday-school or chapel service — in the district thus assigned should belong to the church having the care of it; and that no other church should enter the district for such a purpose without consultation with the church in charge. Upon this principle of comity much stress should be laid. In the meetings of the union the scandalous and disastrous results of multiplying organizations for purely sectarian purposes should often be held up to reprobation, and the need of adhering to some such rule of good-neighborhood should be emphasized. If some consultation with other churches and some consideration of the interests of the kingdom must precede the attempt of any sect to establish a new enterprise, many grievous offences against prudence and charity would be avoided. Most of the organizations that have been thrust into fields where they were not needed were the fruit of a heedless sectarian impulse; if their projectors had been called to justify them before the bar of reason, they would have been put to shame.

The church receiving the charge of such a district should be expected to canvass it frequently, certainly as often as once a year. Necessitous families will be found which ought to be visited very frequently; these, however, should be placed under the care of the visitors of the poor. Families which are known to be in attendance upon other churches need not be called upon a second time; those wanderers reported to other pastors should be seen again, to make sure that they have been properly folded;

and those who still remain unshepherded should be kindly entreated, until they make it evident that the friendly overtures of the visitors are no longer welcome.[1]

By measures of co-operation of some such character the churches of most towns and cities could make sure that no classes and no districts were neglected, but that the invitations of the gospel had been carried to the whole community. There would be difficulty, no doubt, in adapting a plan like this to such a metropolis as London, or even to a city like Glasgow or New York or Chicago. In cities of one or two hundred thousand people the plan might be adopted, and more easily in lesser communities. It would, however, be practicable in the great cities to select certain large districts or sections, and group the churches within them for this co-operative work. This geographical division of a great city should include localities inhabited by the less fortunate as well as the more fortunate classes, and should not be so large that the workers could not conveniently meet and co-operate. A plan like this was recently adopted at the East End of Pittsburgh, Pa., with the best results. The churches of that vicinity were brought into the most cordial fraternal relations, the life of all of them was greatly enriched and stimulated, and the effect of this co-operation upon the community at large was manifest.

It is clear that churches thus associated may find other work in which they can unite besides the visitation of the unchurched. Their joint study of their common field will reveal to them a great number of interests which need their care, and in which they may usefully co-operate. Here, however, there will be need of great wisdom and moderation. Christian people are by no means of one mind respecting the things that ought to be done. When practical measures are proposed, great differences of opinion immediately appear. Respecting the evils arising from the use of intoxicating liquors, for example, there is not much difference of opinion; and the wish to do something for the removal of these evils would be practically unanimous.

[1] See Chap. ix.

But when the ways and means were considered, the unanimity would vanish. The sectarianism of the advocates of temperance is not less virulent than the ecclesiastical variety. Some would be inclined to insist upon measures which others would deem quixotic; it is not unusual for zealous partisans of one method to denounce those who favor other methods as foes of the cause and "friends of the rum interest." The existence of great differences of opinion must be clearly and frankly recognized at the outset, and the question must be raised whether any line of policy can be found in which all can heartily co-operate. Here is a great opportunity for these Christians to take a few lessons in tolerance and sweet reasonableness. It is quite worth while to learn that although it is impossible for two to walk together all the way except they be agreed, it is still often possible for those who have different ends in view to go together a good part of the way. "If in anything," says Paul, "ye are otherwise minded, even this shall God reveal unto you: only, whereunto we have already attained, by that same rule let us walk."[1] "Let us go together as far as we can," must be the motto of these co-operating churches. It must be understood at the outset that there will be many practical matters in which they cannot co-operate; the problem is to find the things in which they can heartily work together. And, in this bitterly controverted field of temperance, there will be some useful things which these churches can unite to do.

It is probable, for example, that they could unite to provide safe places of resort and refreshment, to counteract the attractions of the drinking-places. Recent careful investigations show the great need of some such provision. A good part of the patronage of the saloons and public-houses is due to the desire for society and for a comfortable place to sit and chat and read the evening newspaper. Such places of resort, with none but "temperance drinks," are provided in great numbers in British cities, but in America there are few of them. It is probable that the

[1] Phil. iii. 15, 16.

opening of such places in our American cities would prove an effective temperance measure. They should never be offered as charities, and it would be a mistake to connect with them any kind of religious exercises; they ought to be simply and frankly places of decent resort for everybody; and they ought to be managed in such a way as to be self-supporting. The relation of the associated churches to such an enterprise would be simply that of promoter and patron; through a competent committee, they might secure the formation of a company which would undertake the business, and they could lend to it their moral support. That the united churches of any town or city could, by their hearty advocacy, set such an enterprise on foot is scarcely to be doubted; and it would appear that until something of the kind is done, they ought not to be too severe in their censure of those who resort to the only warm and bright places they can find to spend their winter evenings in, nor to those who furnish such places for the comfort and entertainment of their fellow-men. Much of what passes for zealous temperance sentiment, when viewed from the standpoint of the man in the street, savors quite too much of the spirit of the dog in the manger. Our appeal to the habitué of the saloon will be much more cogent when we have furnished him with something better to take its place; and our political agitation for the closing of the saloon will be greatly strengthened by the same provision.

The associated churches could also, in all probability, unite in the demand for the closing of the drinking-places on Sunday. That the open saloon is far more injurious to the community on Sunday than on any other day of the week is matter of demonstration. When the saloons are open, the arrests on Sunday and Sunday night are more numerous than on other days; the cost to the community of the maintenance of the peace on this day of rest is heavier than on other days, and the loss to the families of bread-winners of the means of livelihood, with their consequent pauperization, is far more serious on Sunday than on any other day. It is, therefore, the simple right of

the community, for its own protection, to insist upon the closing of the drinking-places on the day of rest; and the churches, resting their demand on no theological assumptions, but simply on the general welfare, which they are interested in promoting, may join in enforcing this demand. A steady and resolute insistence upon a principle so clear, in which all the Christian churches of the community united, could not fail to have great influence in forming the public opinion by which this policy would be made effectual.

In another testimony, of the greatest value, these associated churches may be able to unite. That is the testimony to the sacredness of law. The stability of all free governments rests upon the obedience of the people, and especially of the magistrates, to the laws enacted for their government. Liberty is the child of law; where there is no restraint of human passion, and no rational establishment of social order, there is no freedom for any; the only rule is the power of the strongest. That the laws which undertake to secure the liberties of men are entitled to the respect of all is, therefore, the fundamental principle of civilized society. Even though they may be imperfect, it is better to bear with their imperfection until they can be lawfully amended, than to ignore and disobey them.

The notion that every citizen may judge for himself what laws are beneficent, and may set aside those which are displeasing to himself, braving the censure and retribution of the constituted authorities, is a most pernicious and abominable conceit; albeit we find it, now and then, advocated in newspapers, and avowed in public speeches. Still less is it to be conceded that a public officer, sworn, in the very terms of his oath of office, to support and administer the laws, should pick and choose among these laws, selecting those which he will enforce, and tacitly permitting those which are displeasing to himself to be dishonored. That some such policy as this has become traditional in some American municipalities there is reason to fear.

What can be done to check the spread of this political

leprosy? It would seem that the Christian churches of every community, whose duty it is to enforce the fundamental principles of morality, might unite in a resolute demand for obedience to the laws of the land, especially on the part of those who have sworn to honor and administer them. When they see the laws openly disobeyed, and those who are charged with the duty of enforcing them plainly conniving at the disobedience, and even enriching themselves by corruptly granting immunity to the law-breakers, it is their duty to raise their united voices in condemnation of the shameful infidelity. It is not their duty to organize volunteer detective or prosecuting agencies for the performance of the work thus neglected by the officials, but it is their duty, as the witnesses for righteousness, to condemn, in no ambiguous terms, the most grievous unrighteousness existing among them. The function of the old prophets must belong to somebody in this generation, and to whom has it descended, if not to the teachers of religion? Doubtless the obligation to declare the truth respecting all these matters which concern the existence of society rests on the occupant of every pulpit; but the united voice of all the churches, clearly and strongly testifying upon such an issue, would exert an influence stronger than that of the single and separate pulpits. Such a testimony, faithfully spoken, again and again, must produce a wholesome change in public opinion with respect to this crying evil. It is a testimony which no man can gainsay. The reason of it is self-evident to all who have reflected upon the nature of civil society. And the associated churches, by simply declaring the whole counsel of God with respect to this great interest of law, would perform for the community a service of the highest value.

To the churches of the community thus associated, and seeking for objects to which they might devote their united energies, other opportunities of co-operation than those mentioned would undoubtedly appear. To one of the most important of these we shall devote the concluding chapter. The determination to attempt nothing in

which they could not heartily unite — to be content with undertaking only such labors as they could hope to carry through with entire success — would result in a consciousness of power which would greatly add to the hopefulness and courage of every member of the organization. And doubtless the word of the Master would be fulfilled to his Church thus united: "Because thou hast been faithful in a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

It is even possible that churches thus seriously endeavoring to find common ground on which they could stand, and objects in which they could combine their efforts, would come to realize their essential unity. It might, by and by, be evident that here was truly but one Church; that the associated congregations of any town or city really constituted the Church of that town or city; that there could be but one Church of Jesus Christ in any community, and that, in their common loyalty to him, and their consistent endeavors to work together with him and for him, the unity of the Church had been realized. It is here, if anywhere, that Christian unity will be achieved. Neighboring congregations of believers, whose principle of organization is simple loyalty to Jesus Christ, may grow together. It is possible that such associations should come into such close and helpful relations that their union would mean more to them than any denominational bond could mean; and that they would finally stand together as one Church, together contending for the faith once delivered to the saints, and lifting up a united front against the powers of evil. Nothing seems to be wanting to this but the recognition of the importance of co-operation, and the willingness to co-operate. There do not appear to be any theoretical obstacles to some measure of co-operation. Roman Catholics may be willing to stand with us on some platforms, and to recognize the fact that they are our brethren. Every overture from that direction should be cordially welcomed; it must be that in certain matters they will be willing to unite with us. In the preface to his *Reformed Pastor*, so devout an Evangelical and so

sturdy a Protestant as Richard Baxter thus sets forth his own feeling respecting the co-operation of Christians of different beliefs: —

"The thing I desire is this: (1) That we might all consider how far we may hold communion together even in the same congregations, notwithstanding our different opinions; and to agree not to withdraw when it may possibly be avoided. (2) But when it cannot, that yet we may consult how far we may hold communion in distinct congregations; and to avoid that no further than is of mere necessity. And (3), and principally, to consult and agree upon certain rules for the management of our differences in such manner as may be least to the disadvantage of the common Christian truths which are acknowledged by us all. Thus far would I seek peace with Arminians, Antinomians, Anabaptists, or any that hold the foundation. Yea, and in the two last I would not refuse to consult an accommodation with moderate Papists themselves, if their principles were not against such consultations and accommodations; and I should judge it a course which God will better approve of, than to proceed by carnal contrivances to undermine their adversaries, or by cruel murders to root them out, which are their ordinary courses. I remember that godly, orthodox, peaceable man, Bishop Ussher (lately deceased), tells us in his sermon at Wansted, for the unity of the Church, that he made a motion to the Papist priests in Ireland; that because it was ignorance of the common principles that was likely to be the undoing of the common people more than the holding of the points which we differ in, therefore both parties should agree to teach them some catechism containing those common principles of religion which are acknowledged by us all. But jealousies and carnal counsels would not allow them to hearken to the motion."

Such jealousies and carnal counsels have, indeed, for long centuries, been building barriers between the disciples of a common Lord; but the day must come when these obstructions will be swept away, and when the determination to study the things that make for unity will be

stronger than the selfish passions that foster schism. And this, let us repeat, is likely to come to pass as the result of the efforts of local churches to come to an understanding respecting the work lying before them in their several communities. Therefore it is a matter which directly and vitally concerns the pastor of the local church, and those who are laboring with him. It is in the administration of these local churches that the practical solution of this problem will be found.

The principle which underlies the whole matter is the principle which is revolutionizing modern sociology and economics, — the conception of society as an organism. If this is true of all society it is even more vitally true of Christian society. If it illustrates the relations of the members of churches to the churches, it illustrates also the relation of groups of Christians to the Christian community. "Many members but one body" is as true of the Church of Jesus Christ in any town or city as it is of the individual members of any given church. These separated congregations are not normally separate, and cannot be if the life of Christ is in them. They are members one of another. There can be no fulness or perfection of life in any of them unless each is ministering to all and all are ministering to each. The churches of any one denomination may be like the fingers of one hand; but that hand draws its life-blood from the body of Christ and must be the servant of the body. The independency of the local church is a doctrine which must not be too strongly asserted. Indeed, even those to whom it is a cardinal principle make haste to declare that it must never be dissociated from the other principle, equally fundamental, of the fellowship of the churches. If a certain measure of autonomy be granted to each congregation, it is only that the freedom thus conceded may be used in a loving cooperation with all who follow the same Master. And this principle of the fellowship of the churches is one to which no denominational limits can be set. It is not merely the churches of the same denomination which are members one of another. It is not their acceptance of the creed of

a denomination, or their utterance of some "consensus of doctrine," or their observance of certain common usages that makes them one, it is the life of Christ that is in them. Branches of the same tree have no need of a confession of faith to consummate and manifest their unity. And all true churches of Jesus Christ, living so near to one another that they can be affected by one another's life, must feel themselves to be one, and must realize more and more fully, as his life is perfected in them, how unnatural and even suicidal is the attempt to maintain separate interests, and the refusal to be helpers of one another's faith and love.

There is reason to hope that this conception of Christian society as an organism will give us, during the century which is now approaching, some precious fruitage. The old individualism has done its disintegrating work in ecclesiastical as well as in civil society. It was a necessary reaction against the hierarchical despotisms by which not only the local congregation was robbed of the precious right of "home rule," but the individual layman was reduced to a cipher, — the clergy being the only significant figures. But the force of this protest has gone quite far enough. Those local churches which have most completely won their autonomy may well be the first to show how free they are to seek the unity of the spirit in the bonds of peace, and how many and precious are the interests which churches of differing creeds and rites may combine to serve. That the spiritual unity of Christian believers is a sublime reality, the churches of the next century ought to make manifest.

CHAPTER XXI

THE CARE OF THE POOR

It might almost be said that the Christian church was organized for the care of the poor. The version of the first Beatitude found in Luke's Gospel, "Blessed are ye poor, for yours is the kingdom of God,"[1] was rightly supposed, in the earliest times, to refer primarily to those who were not rich in this world's goods. The first assemblies of the saints were largely composed of the needy and the destitute. "Hearken, my beloved brethren," cries the Apostle James: "did not God choose them that are poor as to the world to be rich in faith and heirs of the kingdom which he promised to them that love him?"[2] The first ecclesiastical act of the first church in Jerusalem was the appointment of seven deacons to receive and disburse the contributions for the relief of the poor. From time immemorial the administration of the Lord's Supper has been regarded as incomplete unless accompanied by a contribution for the relief of the poor. The most striking feature of the development of the early Church was its thorough and systematic ministration to the needy and the suffering. The learned treatise of Dr. Uhlhorn on *Christian Charity in the Early Church* is a most inspiring relation. It is, therefore, somewhat singular that we find in some recent treatises on pastoral theology scarcely a word respecting this most important duty. The elaborate work of Dr. J. S. Cannon, an honored American professor of pastoral theology does not allude to this as one of the functions of the church. The only reference to the poor which a somewhat cursory examination of the stately volume has disclosed is the following, in a chapter on "Pastoral Duties": "In his visitations let him not pass by the habitations of the

[1] Luke vi. 20. [2] James ii. 5.

poor nor consider any family too mean and insignificant to be attended to. The 'gospel must be preached to the poor.' 'Condescend,' says Paul, 'to men of low estate.' The Master regarded the poor in his ministry; their souls are precious. It is certain that if any gospel minister can fill the place of worship with the poorer class of people, he will soon find those of a higher class falling into his society, for it is only among the poor that the pride of wealth can be variously displayed. The Methodists now, in most places, begin to afford illustrations of this fact. The rich in society are joining them, and producing a change among them."[1] The *naïveté* of this reasoning is notable; but we find no hint of any obligation on the part of the Church toward the needy of its neighborhood; the poor here referred to are evidently not those who need assistance. Yet this cannot have been due to any lack of sympathy with the poor on the part of this godly teacher. In the biographical sketch of him which introduces these lectures, mention is specially made of his benevolence to the poor, who never went empty from his door. Two facts are indicated by the silence of this book: first, that the congregations to which the young men instructed by these lectures were intending to minister contained few necessitous persons; and secondly, that it was not regarded as a special duty of these congregations to seek out and relieve the wants of the poor living in their neighborhood.

Both these inferences, which seem to reflect somewhat seriously upon the benevolence of the churches, may be in part explained by the fact that when these lectures were delivered, nearly half a century ago, the number of the poor needing assistance was comparatively small in most American communities. The eleemosynary service of the church to its own members must needs have been a subordinate portion of its work. Probably this work was done with kindness and fidelity; but it did not occur to the good professor to refer to it as a department of church activity.

Even in the prosperous American communities of fifty

[1] *Lectures on Pastoral Theology*, p. 550.

years ago the Master's word must, however, have been verified: "For ye have the poor always with you, and whensoever ye will ye can do them good."[1] In the vicinity of every church, if not in its membership, there must have been those who needed the love and care of the Church. The fact that they were not in its membership is a fact for which, perhaps, explanation will be required when the Son of Man shall come in his glory, and all the angels with him. But, if they were not in its membership, why did it not charge itself with the duty of seeking them out and relieving their necessities? Probably because this work had been taken out of its hands, and entrusted to other agencies. A remark of the judicious Fairbairn, who himself finds need in his excellent volume for no more than a page of discussion upon this subject, will throw light upon the question: —

"Passing now to the other branch of subsidiary means, that relating to social economics, a pretty large field till lately lay open here for parish ministers in connection with the management of the poor, calling for the exercise of discretion, sagacity and good feeling. It was in this field that Dr. Chalmers won for himself his first claim to distinction as a philanthropist; and to the discussion of topics connected with it one of his most elaborate works is devoted — his *Parish Economics*. The work may still be read with interest and profit, as it is pregnant with views and principles which admit of a certain application in every age; but as a guide-book for pastors in a specific department of official duty, it may justly be said to be antiquated. *This whole branch of social economics is now directed by an agency of its own, in which ministers of the Gospel, whether of the Established Church or not, have but a subordinate part to perform.* But, of course, it will never cease to be their duty to interest themselves in the state of the poor, and to be forward in devising liberal things in those more peculiar cases of want and distress which from time to time occur, and for which a legal machinery affords no adequate source of relief."[2]

[1] Mark xiv. 7.

[2] *Pastoral Theology*, p. 349.

The care of the poor, which was once the exclusive function of the Church, has been relinquished, in most Christian countries, to the state or the municipality. We have here a notable fact of modern civilization, and one upon which not a little serious thought ought to be expended by the Church of this generation. Whether this result is one upon which we may congratulate ourselves is not altogether clear. It is, indeed, a great triumph of Christianity that that "fund of altruistic feeling" which it has contributed to modern civilization has so influenced the whole community as to impel the state to take up this work of charitable relief. That "All-of-us," in our corporate capacity, should be compassionate enough to wish to provide for the wants of the needy is matter for profound thankfulness. But it is not yet clear that civil society is fully equipped for the performance of the whole of this work, nor that the Church has done well in relinquishing it. For the most part, it must be admitted that much of the work is badly done by the civil authorities; that those most needy are apt to be least cared for, and that those to whom the aid of the state is injurious rather than helpful get the lion's share of its dispensation. That the Church has been stripped of a large part of its power by its surrender of the charge committed to it by its Master is also manifest. If its influence in civil society has been weakened; if suspicions have arisen that it has become too closely identified with the more fortunate classes; if the problem of "reaching the masses" has come to be discussed in its councils in a somewhat despairing tone, these facts are to be largely explained by its practical abandonment of the field into which it was sent by its Master. It is time, let us urge, for a great revision of the relation of the Christian Church to the poor living in its neighborhood, — and for deep searchings of heart on the part of Christian disciples, with respect to the meaning of the commission under which they are serving. Has the parable of the Judgment no relation to the present conditions of the Christian Church?

In the study of this question, we are first reminded of

the truth that every church ought to have, in its own membership, those for whom its compassionate offices will be needed.[1] The constitution of the church implies such a condition of things. Not only will it include those of the lower classes, it will also rejoice to find among its members those to whose needs it may minister in Christ's name. Some of these have been overtaken by sickness or misfortune or old age, and in their destitution they need the sympathy and succor of their brethren. There are few churches in these days in which such members are not found, and the care of them is one of the most sacred duties of the brotherhood. Nor is this duty often wholly neglected. An offering is usually taken at each communion service for the relief of the wants of needy members, and the sums thus collected are quietly and judiciously distributed, under the direction of the pastor or the officers of the church. What the churches do in this way is not noised abroad; most of the money thus dispensed is given by stealth; many self-respecting people, who would shrink from revealing the penury into which they have fallen, are visited and fed, as it were by ravens, and thank God for relief that comes through unseen messengers. The amount of this secret charity, annually distributed to church-members, is not inconsiderable; many of those who charge the churches with neglecting their own should be advised of the fact that they do not always blow trumpets before them in the streets when they bestow their alms.

It must be confessed, however, that the churches are sometimes remiss in this very service, and that their members are sometimes permittted to appeal to the public authorities, or the voluntary charities for relief. Such is the case in the United States; to what extent it occurs in other Christian countries we are not able to say. The consciences of many Christians need enlightenment on this subject. Is it not a grievous reproach against any church of Jesus Christ that it permits any of its members to become recipients of alms from those outside its fellow-

[1] See Chap. II.

ship? Is not the apostolic judgment, that he who provideth not for his own hath denied the faith and is worse than an unbeliever, applicable to the household of faith as well as to other households?

In the care of the poor of the Church great delicacy and consideration are needful. It may sometimes be the pastor's duty publicly to enforce upon his people the truth that there is a Christian grace of receiving, as well as of giving; and that while, as Jesus said, it may be more blessed to give than to receive, it is often the part of a Christian cheerfully and thankfully to accept the ministrations of those who love him and who sincerely wish to help him in bearing his burdens. There are those who need our help to whom we often find it difficult to convey it. Their honorable pride we respect, but it is possible to carry this principle beyond the limits laid down by the law of Christian brotherhood. If it is a Christian duty to give help to those in need, it must be the Christian duty of those in need to accept it. Let them put themselves in the place of the givers, and consider how they would be pained if their kindness were repelled. There may be great profit to them in this fellowship of giving and receiving. It will do them good thankfully to take what is lovingly bestowed; to appreciate the generosity of their brethren; to be comforted by a recognition of the kindness that exists in other hearts; to give large place in their own hearts to the love that rejoices not in iniquity, but rejoices in goodness.

Still it is more than probable that the Church will find, from time to time, within its communion, some with whom its difficulty will be quite unlike that of which we have just spoken — some who are willing enough to receive; whose purpose and habit it is to get as much as they can out of everybody with whom they have any kind of social commerce, and to give as little as they can. If they enter into any kind of association with their fellowmen, their only question is how much they may hope to receive; the thought of giving or serving scarcely enters into their minds. With some whose conception of Christian fellow-

ship is exceedingly crude, the Church may be called to deal; and its ministry to their needs must be no less kind than that of which we have spoken, but of a different order. The deepest need of these poor is the need of manliness and self-respect. This need will not be supplied by a lavish or careless bestowment of alms; a judicious withholding of material aid will often be more charitable to them than any amount of giving. The thing to be first considered in their cases is the interest of character. Whatever will encourage them to help themselves is true charity; whatever tends to lighten their feeling of responsibility and to weaken their self-reliance is mistaken kindness. The problem of relieving cases of this nature is often extremely difficult. These are sick and helpless souls; and the cure of them requires the greatest skill. It is easy to send a ton of coal or a barrel of flour; it is not easy to arouse the dormant will or to quicken the sense of honor. Yet here is the case where the Christian law must be rigidly applied. To love these brethren as we love ourselves is our first duty. Because we love ourselves too well to accept a kind of gratuity which would weaken our characters, we must love them too well to offer them such a dubious bounty. To recognize the fact that Christ came to save these people, not primarily from suffering, but from sin and weakness and moral degradation, — to make them whole men and women, and not mendicants or parasites, — is the primary condition of successful ministry to their deepest need.[1] A genuine friendship is the best medicine for them, — a friendship which conveys to them, by sympathy and inspiration, the saving vigor of the very life of Christ. Their primary need is a spiritual need. "The character of the pastoral care of the poor," says Van Oosterzee, "must not depend on the whim of the individual, but must be governed by a fixed principle. It is, as a rule, not of a material but of a moral and relig-

[1] "Que le pasteur mette au premier rang de ses soins celui de relever l'esprit et le courage du pauvre, de l'engager à chercher des ressources en lui-même, de maintenir et de réveiller le sentiment de sa dignité, de lui témoigner, dans sa pauvreté, tout le respect auquel il peut avoir droit ou qu'il est en état d'apprécier." — Vinet, *Théologie Pastorale*, p. 361.

ious nature, and seeks to raise the poor and reconcile them to their lot, even when it is not in our power to ameliorate that lot. Generally speaking, it is not to be expected of the preacher, himself as a rule but scantily remunerated, that he should belong to the number of those who give largely; but he may sometimes effect very much by means of his influence, intercession and recommendation. . . . Not a little may be accomplished moreover with the poor themselves, by means of a good and friendly word, which is sometimes to be weighed against all silver and gold. The true pastor's heart indeed feels impelled to seek the poor, particularly not less than the prosperous and respected, and even more to set them in a way of helping themselves than actually to support them. In all pastoral care for the poor, the material must be the means, the spiritual the final aim in the labour. 'The soul of caring for the poor is caring for the soul,' according to Elizabeth Fry's maxim." [1]

What is here said respecting the Church's minister must be equally true of the ministering Church. These are the lessons that the Church must learn and practise. To confine this lore to the leaders of the churches is not the Christian way. To such Christly ministry all disciples are called. Nor must we too strongly emphasize the suggestion about reconciling the poor to their lot. Most of them are too well satisfied; if we could kindle in their souls a divine discontent, we should serve them most wisely.

By such faithful and loving ministry to the poor within its own doors — the shy and the proud, who hide their necessities, and the malingerers, who are too ready to settle into mendicancy — the Church should qualify itself to go out into the garrets and the alleys with help for the poor that are without. Both these classes will be found in the encircling populations; and the work of caring for them is becoming, in these latter days of the nineteenth century, one of herculean proportions.

This work, as we have already seen, has been undertaken in all Christian lands by the public authorities.

[1] *Practical Theology*, p. 553.

Almshouses are now, as a rule, built and maintained by the state; hospitals, orphanages, asylums for the defective classes — the blind, the deaf, the feeble-minded — are also furnished in America, and to some extent in other countries, at the public charge. The amount of this work which the state has undertaken is prodigious; the figures furnish an impressive revelation of the extent to which Christendom has been leavened with the enthusiasm of humanity. The state of New York has nearly eight millions of dollars invested in country poorhouses and city almshouses; in twenty-three years the money paid out for the maintenance of these institutions amounted to nearly sixty millions of dollars. In 1890, the out-door and indoor relief administered by public authorities in this state footed up $3,319,864. In 1892, Pennsylvania paid, for the support of homes for needy children and for indoor and outdoor relief of the poor, $4,272,868, besides $2,036,822 for the insane and feeble-minded, the deaf, dumb and blind. These are only samples of what all American states are doing, and the public philanthropies of Great Britain are not less remarkable, though here it is somewhat difficult to distinguish between the institutions which depend on the public purse and those which are supported by voluntary charity.

In Germany, the care of the poor is almost wholly entrusted to the municipalities, and the work is performed with admirable system and thoroughness. The system of Elberfeld is thus sketched:

"Every four paupers are classed in a precinct with an overseer whose acceptance of the office may be legally enforced; it is his business to see the four once in two weeks. He records their circumstances, he is their friend and adviser, he requires their good behavior, and he brings them before the police court if they are vicious or idle. The precincts are united in districts. The precinct overseers and their district chairmen decide what aid shall be given to each man's four paupers for two weeks to come, and only for that time, every case coming up new every two weeks. There is then a Central Administrative

Board, in which the municipal government is represented; they oversee the districts. There, is, besides, a Business Department, which maintains a bookkeeping system, recording all the facts about each pauper, and the relief given. This department pays out all the money and gives all orders for supplies. The officers are unpaid, except so far as a few are required to give all their time to these duties, and that for a considerable length of time."[1]

The city of Berlin is divided into several hundred districts, over each of which is placed, by the City Council, a visiting committee of several members, — the number of persons officially employed by the city in the care of the poor running up into the thousands. Service upon these committees of visitation and relief is not remunerated, but it is not optional; the city enforces it by fines and the deprivation of some of the privileges of citizenship. Hamburg, with a population of 600,000, has fifteen hundred precinct overseers, ninety district chairmen, nine circuit chairmen, a central board of twenty members, and a business department of sixty officials and twenty clerks; sixteen hundred and ninety-nine persons.

In most European countries the public relief of the poor is well organized, but Germany is undoubtedly the country in which the work of municipal relief is most thoroughly systematized and most efficiently performed.

What is done by the state for the poor and the unfortunate in England has been thus summarized:

"The endowed charities, or rather such of them as have been placed under the control of the Charity Commissioners, have a total annual income of nearly eleven millions of dollars. This does not include the universities and colleges and the cathedral foundations. The most of these endowments are in lands; more than half a million acres, renting at more than seven and a half millions of dollars. Besides these lands there are funds amounting to some ninety-eight millions of dollars. The entire revenue in 1877, at 4 per cent., represented a gross charitable capital, in land and in moneyed investments, of

[1] *Triumphs of the Cross*, p. 422.

$266,750,000. Of the annual income of these endowed charities somewhat more than four and a half millions of dollars is distributed to the poor, and from it also there are maintained about a thousand hospitals and almshouses.

"The municipal care of the poor, early established, was largely developed under Elizabeth. The municipal aid to the poor in England and Wales, in 1873, was $37,298,077; this, with that given by the endowed charities, makes a total of $41,833,545 poor relief in one year. The poor relief in the United Kingdom, *through money raised by law*, amounted in five years — 1887–1891 — to $260,000,000." [1]

The *Charities Register and Digest* of London, which includes only such charities as are available for the metropolis, enumerates no less than twenty-eight hundred and fifty-three charitable organizations. Of the particular classes of institutions a few may be named: of charities for the blind alone there are no less than one hundred and fifteen; for the deaf and dumb, thirty-two; for lunatics, eighteen; for inebriates, twenty; for incurables, thirty-two; of hospitals there are one hundred and forty-eight; of free dispensaries, forty-one, of convalescent homes, two hundred and sixty-one; of institutions for training nurses, twenty-eight; of charities that afford money relief to the poor, relief in kind, temporary shelter, soup kitchens, ragged schools and day nurseries, there are two hundred and fifty-five; of homes for children, five hundred and seventy-nine. This stupendous provision costs London not less than thirty-five millions of dollars a year.

It is evident that such a vast array of philanthropic agencies, working independently, would often cross one another's tracks and interfere with one another's work; that the duplication of relief and the waste of resources would be constantly occurring, and that the need of co-operation would presently appear. In England and in America, during the past twenty years, much thought has been given to the work of organizing the voluntary charities; and to the problem of securing a rational and business-like administration of their work. It was evident that the careless

[1] *Triumphs of the Cross*, p. 427.

and sentimental distribution of vast sums of money was resulting in gross abuses, in the pauperization of multitudes, and in weakening the motives to honest thrift and independence. To bring these groups of philanthropic workers together, and to form some rules for the conduct of their work, so that those in actual need might receive prompt relief, and imposture and mendicancy be prevented, is the enterprise known as charity organization. There are now something less than one hundred of these associations in the United States and Canada. Doubtless, in some cases, the preventive and repressive features of this work have been unduly emphasized. This is not a matter of wonder, for the abuses of sentimental philanthropy had become flagrant; beyond a doubt the community was suffering vast injury through careless almsgiving. The reaction against this extravagance may sometimes have gone too far; yet it is evident that in spite of all that has been done, the abuses are still flourishing in most of our communities. And it must be admitted that the methods enforced by the charity organization societies do, for the most part, commend themselves to the judgment of the wise. "The attempt to administer the social benevolence of Christendom according to business methods marks a distinct advance in the application of the Golden Rule to mankind. So simple a matter as the registration of the poor throughout a given district, and the establishment of a bureau which secures the cooperation of the charities of a community, in advice and action as to all cases, effects no small saving as to twice going over the same ground; this stands in lieu of partial and unrecorded information obtained by many agents, and in the place of ineffective spasmodic relief." [1]

To describe the methods of the new charity as "business methods" is, however, to undervalue them. The organization which economizes effort, and puts the information gained by each society at the service of all the rest, does, indeed, proceed by business methods; but the underlying principle of this movement is a conviction of the value of character, — a wish to save men. The waste of funds is a

[1] *Triumphs of the Cross*, p. 446.

small matter compared with the degradation of manhood to which the undiscriminating methods of relief were constantly contributing. The mendicant who consents to be coddled and carried and relieved of the responsibility of self-support is in danger of the most fatal of losses — the loss of himself. The charity which fosters this fatal weakness is his worst foe. The revolt against undiscriminating charity is in the interest of souls; its motive is a true evangelism.

This hasty and imperfect survey of the great development of modern philanthropy brings before us three great classes of agencies, outside the Church, which are engaged in the work of caring for the poor.

First are the institutions supported by taxation, in which the state or the municipality undertakes the support of the helpless poor: the almshouses, asylums, orphanages, children's homes, in which those are gathered who are unable to do anything for their own support.

Second are institutions of a similar purpose, established and supported by voluntary charity, of which the State has no control.

Third are the agencies intended to assist the poor in their own homes — to give temporary relief to those persons or families who are now in distress, through sickness or misfortune, and who may be expected after a little to take up the burden of self-support. This relief of the poor in their homes is again subdivided into public and private relief. The state and the municipalities occupy this field, and side by side with them, in many places, private organizations are at work. In some European countries, as in Germany, the municipal outdoor relief is so perfectly organized and so efficiently administered that it has practically supplanted private charity; in England, the attempt has been made to reduce this form of public relief to a minimum; in the United States the cities and towns are generally dispensing out-door relief, and in a manner so unsystematic and ineffectual as to produce more evil than good.

Such are the conditions confronted to-day by the Christian Church. The work of caring for the poor, originally

committed to her, has passed very largely from her hands, and we have seen into whose hands it has fallen. What is the present duty of the Church with regard to this great interest of humanity?

It does not seem possible or desirable at present that the Church should undertake to relieve the State of the care of those institutions into which the helpless poor are gathered. In many cases these institutions are well conducted; the State has the care of them, but the spirit of a true Christian charity is revealed in all their administration. The work which the Church has inspired the State to do is done as the Church would have it done.

In some cases, however, there is reason to fear that the State permits these institutions to fall into the hands of corrupt and incapable men, and that grave abuses are connected with their management. Not only is the administration extravagant; it is also wanting in kindness, and purity, and fidelity to the inmates. This is a state of things to which the Christian Church must never consent. The obligation rests on her to see to it that the helpless poor are tenderly cared for: that they are neither neglected nor despised nor debauched. They are her wards. It is concerning them that her Lord is always saying unto her: "Inasmuch as ye did it to one of the least of these my brethren, ye did it unto me." The Church has done well to inspire the State to take upon itself the care of these helpless ones; but the church is not doing well if she permit this charge to be neglected. With all the influence that she possesses she must interfere to protect and shelter these unfortunates.

There are those who are always insisting that the Church must not interfere in civil affairs. How can the Church avoid this duty, so long as she has permitted the civil authorities to assume a very important portion of her own work? Can the Church transfer to the State the care of the helpless poor, and then wash her own hands of all responsibility for the manner in which this care is exercised? The Church is bound to see that the governors, superintendents, trustees and directors of these State institu-

tions are men in whose hands these brethren of Christ will be tenderly and wisely cared for. When these institutions are employed, as is not uncommon in American communities, as instruments of the ambition of unscrupulous politicians; when capable and experienced men are removed that their places may be filled by the retainers of political leaders, and the interests of good administration are sacrificed to personal ambition or party spirit, the churches of the land ought to cry out with one voice against the iniquity. A Church that has no testimony to utter against such a crime as this, is faithless to Christ's poor.

The duty of the church with respect to the public institutions for the care of the poor and the unfortunate is, therefore, to see that they are purely and humanely governed — that the law of Christ is the life of their administration. The churches of any Christian land can secure this result if they unite to demand it; and until they have done it an essential part of their work is left undone.

With respect to the private institutions for the care of the same classes, the duty of the Church is equally clear. Nor is this duty often neglected. These are, as a rule, institutions which have been established and endowed by Christian men and women, and their management has remained in the hands of those who represent the churches. In most cases they are not under sectarian control; the philanthropy of which they are the fruit is that pure Christian love which ignores the distinctions of sect and race, and seeks to do good to all men as it has opportunity. The hospitals, the orphanages, the homes for the aged, the houses of refuge, the day nurseries, which Christian charity has established, are largely supported by contributions of members of the churches, and their administration is almost uniformly faithful and humane.

It is when we consider the third and last of these classes of the needy, those who receive relief in their own homes, that we encounter the most serious question respecting the present duty of the Christian Church. In this field, as we have seen, public and private agencies are working together, often with little concert of action. The munici-

pality, by its officers, is receiving applications for aid and granting them, often with slight knowledge of the merits of the case; the various private societies for the relief of the poor are doing the same kind of work; and many of the churches also are dispensing more or less charity outside of their own membership.

The first question to be raised respecting this complication is whether the state ought to enter this field at all. In the face of such facts as have been recited concerning the German cities, this question may seem unwarranted. And it must be admitted that under a civic administration as pure and efficient and beneficent as that of a modern German municipality the outside poor are cared for in a manner that leaves little to be desired. If anything half as good could be hoped for in all modern cities, the question we are now considering would be much less urgent. But even here, it is conceivable that the work might be better done, if, to this expression of civic compassion were added the element of a genuine Christian fraternity. The "bürgerliche Gemeinde" does its work well; but if these "precinct overseers" were Christian brethren who came in the name of their Master, with his love in their hearts, the ministry would have a deeper meaning. At all events, the churches themselves would derive from such a service a benefit that they now fail to gain. The influence which such a ministry would give them among those classes in the community upon which their hold is now the weakest would add greatly to their power; and the performance of the work itself would wonderfully deepen their sympathy and enlarge their life. If German Christianity has inspired the German municipalities to perform this work for the needy, German Christianity has done well; but what has been the effect upon the relation of the German Church to the poor people? That the hold of the Church upon the lower classes must have been greatly weakened in this process seems probable. Is not the rapid growth of a Socialism which is bitterly anti-Christian to be partly accounted for in this way? It would appear that some such conviction must have overtaken the German churches;

the rise of the "Innere Mission" in our times is a testimony to an awakening purpose of putting the Church into more sympathetic relations with the brethren of Christ.

But whatever may be true of those countries in which outdoor relief is administered by the public authorities with fidelity and intelligence, it cannot be true of countries like the United States, where this work is shockingly mismanaged by the State, that the churches are relieved of their responsibility. In view of the fact that, in most American communities, this business of public outdoor relief is rapidly growing, that the worthy poor are apt to be neglected in the administration of it, and that the class of mendicants is being nourished by it into a huge and dangerous proletariat, it is evident that the churches ought to be rousing themselves to make inquiry into these alarming conditions.

Two possible solutions of this problem suggest themselves. The churches may so renovate and inspire the existing municipal authorities that they shall do their part of this work thoroughly and humanely, as it is done in German cities, or they may ask that it be put back into their hands and gird themselves for the task of performing it. In countries where State churches co-exist with strong nonconformist bodies, the latter solution is probably impracticable; much of what follows is applicable to conditions existing in the western hemisphere.

It would be a great and worthy achievement if the churches of Christ, in the American cities, would concentrate their efforts upon the task of securing, through the public authorities, an intelligent and benign administration of outdoor relief. In their present state of schism these churches can of course do nothing of importance. No American city presents an organized unity of the Christian elements which could speak with authority on a subject like this. The first essential condition of any valuable interference with these great abuses is that the churches shall come together, in some such association as was suggested in the last chapter. If an alliance of this sort could be formed in any community, and if the classes represented

in this alliance, which would comprise a strong majority of the intelligence and the wealth of any city, should set themselves resolutely to the reform of these abuses, there could be no doubt that something would be speedily done. The associated churches could compel the election of men and the adoption of methods by which outdoor relief would be more safely and usefully administered. And it is a fair question whether this is not the best solution of the problem; whether the city or the town ought not to be the agency through which this work should be done; and whether the churches had not better address themselves to the task of purifying the municipal administration.

Before settling upon this conclusion, however, one or two matters should be well considered. The fact should be borne in mind that this work cannot be well done by the municipality without an enormous extension of the political machinery. Berlin takes excellent care of her poor: no worthy sufferer is neglected and the chances of imposture are reduced to a minimum; but the explanation of this success is found in the fact that Berlin employs, in the business of administering its outdoor relief, an army of about three thousand persons. Nearly all of these, it is true, work without compensation; nevertheless there is a considerable staff of well-paid officials to direct the work. Compare with this the method of an American city of one hundred thousand people, in which a single official, who is expected to give but a portion of his time to this service, has the entire care of this distribution. In Berlin, about one person in every five hundred of the population is enlisted in the work of outdoor relief: in America, one in one hundred thousand of the population is thought to be sufficient.

There is, at least, some doubt whether American municipalities could be easily brought to make the outlay necessary for an efficient organization of this work; whether they would be willing to remunerate the skilled officials who could wisely direct it; and also whether it would be possible to impress into the service of the municipality enough unremunerated workers to do the work efficiently.

American citizens are not, it must be confessed, so ready as they ought to be to render gratuitous public service. The unsalaried positions, of which there are not many, are generally sought and obtained by men who have some political ambition, and who use these places as stepping-stones. Whether New York or Chicago would readily secure three thousand capable and faithful citizens to serve constantly as the almoners of its charity is an open question. The chronic unwillingness of American citizens of the better classes to take any part in the administration of municipal government, is a fact that must be reckoned with. The difference, in this respect, between European and American cities, is very great. To be connected, in any honorable way, with the service of the city in which he lives seems to the average European a distinction; to the average American it is an intolerable imposition.

It may be justly said that the American churches could find no more useful enterprise than that of the conversion of American citizens from this egregious sin of omission. But this is a tremendous task; it requires a radical change in the habitual thinking of the whole community: and, while we are not to despair of seeing it accomplished, it is a question whether the work of debauching the poor should be suffered to go on while we are seeking to effect the political regeneration of our cities. And besides, as we have already seen in the case of the German cities, there is a question whether the churches can afford to relinquish the care of the outside poor, even when the work is honestly and thoroughly done by the city authorities. It is conceivable that the churches might get their prayer meetings or their Sunday-schools well managed by the public authorities; but there might be doubt as to the wisdom of abandoning such portions of their work. In short, it must be said, that if the Christian Church is to exist as a spiritual body, apart from the State, it is important that it do not surrender too many of its vital functions. And if this work of caring for the poor of its neighborhood is not one of the vital functions of the Church, it is not easy to think of anything which should be so considered.

Is it not, then, the dictate of sound policy, as well as of true philanthropy, that the Christian churches of America should seek to reclaim this business, which they have suffered to fall out of their hands? This whole department of charity is now in a confessedly chaotic condition; some reorganization of it is imperative; all students of philanthropic problems are agreed as to the grievous and costly failure of the American municipality in its attempts to care for the outside poor: is not this the juncture in which the churches should come to the front and take this task upon themselves?

When this question is raised, we are at once confronted with the voluntary agencies for poor relief now occupying the field. In most cities some such unsectarian charities are at work; some of them possess endowments of considerable value; and many of them have done faithful and beautiful service among the poor. How can the churches undertake the task while these societies are in existence?

To this it may be answered, first, that these societies, where they are most efficient, by no means occupy the field. It is but a fraction of the real want of any community that they can relieve. Where they are associated, as they have been in many cities, their united action is more efficient, but even here they are not adequate: the public authorities are still called upon for a large portion of the relief. And it ought to be possible for the Associated Churches and the Associated Charities to come to a good understanding and organize the work, so that it shall be thoroughly and effectually done. It might be expedient that each of these societies should be given a district to care for, or that they should co-operate with the weaker churches in the districts assigned to them for evangelistic purposes.

A most interesting experiment in this direction is now in progress in the American city of Buffalo, with a population of nearly three hundred thousand. The Charity Organization Society of Buffalo claims to be the oldest in America, and the work of systematic relief in that city has been exceptionally efficient. But the fact of vast neglect and grievous abuse was still apparent and the need of some

better plan for the care of the poor pressed upon the consciences of those who were engaged in the work. Into minds thus quickened, the following words, spoken by Mr. W. T. Stead to a fellow-passenger on an ocean steamer, cast a fruitful suggestion: "If you could district the large cities, and induce the churches to look after those districts as the politicians look after the voters in those districts, there would follow such an uplifting of the masses as has not been known since the coming of the Master." The woman to whom these words were spoken is a citizen of Buffalo, and it is chiefly due to her that the thought bids fair to become a fact. By the aid of the assistant secretary of the Charity Organization Society in that city, and with the most cordial co-operation of its secretary, this lady prepared a map of Buffalo, dividing the whole city into one hundred and ninety-five districts, — which seemed to be the number that the churches of the city might hope to care for. Then the clergy of different denominations were called together and the plan was explained to them, and received by most of them with hearty approval. At the date of this writing something more than a hundred of these districts have been accepted by the different local churches, and the hope is that many more will yet be taken. No better account of what is here attempted can be given than is furnished by the following circular, addressed to the clergy of the city of Buffalo, which is reproduced entire, in the belief that it may prove to be an important historical document:

"Requests still come for a precise statement of what a church pledges itself to by accepting a district from the committee of the Charity Organization Society. To take a district means:

"1st. That you will feel a special responsibility for the moral elevation of that district by means of uplifting agencies, and for the removal of plague spots.

"2d. That either with or without the assistance of the Poormaster and the charitable institutions of the city you will become responsible for the material relief of those in your district who are destitute and neglected. If such people in

your district have spiritual relations with another church, the responsibility for their relief still rests upon you, if that church, after due notice from you, continues to neglect them.

"What the plan proposed does *not* involve is almost equally important:

"1st. No church is asked to interrupt any spiritual relations which it now holds with families in any part of the city. If it chooses, it can give relief to its own poor wherever they live, but it is nevertheless desired that each church should confine its relief work as far as possible to its own district.

"2d. By accepting a district a church does not come in any way under the direction of the Charity Organization Society, and does not agree to follow its methods. Registration with the Society of relief given is desirable, however, to prevent overlapping. When charity is not registered, one family sometimes receives aid from several different societies, no one of which knows what the others are giving.

"A word or two in regard to the economy and advantage of the plan may not be amiss. Difficulties will always exist with this plan or any other, but we ask only of each church whether exactly the same amount of work now being done by it would not yield larger and more encouraging results if concentrated in the main in a limited area. Desultory visiting of families scattered over all points of the compass is wasteful in every way. It wastes knowledge, for the knowledge gained of the environment and conditions of one family may be useless in regard to the next. It wastes time, for it may take longer to visit two families in opposite quarters of the city than to visit ten in the same block, and in the block the knowledge gained of each family helps in regard to all the rest. Moreover, visitors in the same church would find themselves all going in the same direction. They could go together and they would keep each other up to the work, and the knowledge of one would assist the rest.

"Probably only a few churches could afford to engage a special agent to direct their work, but all could support a committee working under the pastor's guidance, and this committee would probably find that its work did not call for the expenditure of money so much as of time and thought.

"The very fact that in politics it is necessary for effective action to divide the city into different districts indicates that in charitable work the same division is needed. It is the old

story that faggots which in a bunch cannot be broken can be broken one by one. To practical men the plan must appeal, for it gives each church a definite responsibility, which it can see clearly, and a special limited field, not so large but that the results of work done can be seen. It is well to have a definite responsibility which we can see instead of a general responsibility everywhere. A strong church, or even a few strong workers in a church, can often see wonderful results if the work is confined to a fixed area. Moreover, if there is a plague spot in the district which taints the neighborhood morally and physically, it helps to have a definite body of people feel a special responsibility in that special district. It is not everybody's business, and so nobody's.

"It has been suggested that some denominations or churches would fail to co-operate in this plan, with the result that the burden of caring for their poor would be lifted largely from them and would devolve unduly upon those participating in the movement. As for this objection, if the church with which a destitute family has spiritual relations, when formally requested, fails to provide for it, it would seem to be an honor and privilege for any Christian church to minister to those who are deserted by the friends to whom they would naturally turn for help, and the example of unselfish charity would redound ultimately to the glory, and even to the advantage, of the church which practised it.

"It is already certain that the district plan will be tried upon a large scale in Buffalo, and many churches have definitely accepted districts, but the plan does not depend for its success upon the co-operation of all the churches. That of course is not to be expected, but every church now doing any active work would find its work less desultory, more telling, more visible, so to speak, if it were confined to a special district. 'United, an army; divided, a mob" is a motto which applies with force. If every church scatters its work it is impossible to expect such effective results in the warfare on human misery and vice as will follow a combined attack on special, limited areas."

Some of the strong churches which were earliest to accept districts, appear to have found in this plan large opportunities. One of them reported that whereas, at the beginning of its first year, one hundred and thirty-four

families were on the poor books, the end of the year showed only eight such families, "and that this great change was due to lessons of self-help, rather than to the substitution of church money for city money." Some of the churches have already established, in districts assigned to them, settlement-houses, which are the headquarters of the work of the church for its district. "These settlements," says the Secretary of the Charity Organization Society, "are centres of the most sunny and beautiful influences. They are not intended to spread a religious faith or to proselytize, but to help the residents of the neighborhood to rise to their best possibilities, to give them sympathy and affection, counsel and encouragement, and helpful service. Each has a free kindergarten and diet kitchen, and Welcome Hall is the headquarters for one of the district nurses. Each has boys' clubs, and mothers' clubs, sewing classes, mothers' meetings, penny savings funds, free baths, work rooms, and all sorts of good things, all simply conducted, on a modest scale, but all acting as seeds of good influences. The East Side Reform Club meets at Westminster House for the discussion of civic questions. Five different boys' clubs hold their meetings there also on different evenings, and there are a reading circle, a circulating library, and classes in cooking, singing, drawing and physical culture. This is quite enough to show that the intention of these settlements is far higher than to serve as a mere station for giving out alms. Their aim is to civilize and humanize, to teach thrift and efficiency, and to substitute higher for lower pleasures.

"The higher side of this plan does not consist in the giving out of alms and supplies, but in the development among those who take a district of such a feeling of loving friendliness and neighborliness as will make them seek to know as well as to help those who live within the neighborhood in their charge. A resident established in the district can help greatly towards this."

The first difficulty in the realization of this plan will be to secure the co-operation of all the churches. The Buffalo experiment has been remarkably successful in

enlisting so many at the outset; but only about half the districts are yet occupied. The Roman Catholic churches have been slow to take up their assignments, but this is perhaps due to the death of their Bishop, who, before his death, had given strong assurances of practical interest. The animosities of Protestant and Catholic will be hard to overcome; but this alone would be a great and beautiful achievement. If, by a plan like this, in which surely no theological questions are raised, these two great divisions of Christians could be brought together in friendly labor for the poor, the gain to the kingdom of God would be of unspeakable value. It is devoutly to be hoped that the Buffalo plan may prove to be successful in this particular. The end is one to the achievement of which all good Protestants and all good Roman Catholics should bend all their energies.

A second difficulty will be found in teaching the churches to administer their charity by wise methods. Too many of them still practise the old effusive and undiscriminating almsgiving; and when they find the objects of their charity abusing their kindness, they are apt to abandon them in disgust. Few of them have yet learned that the chief end of charity is to make almsgiving unnecessary. "In many cases," says the sagacious promoter of the Buffalo plan, "we shall be obliged to sit by and see vicious work done by churches whose charity is thoroughly unintelligent, but our hope is that in such cases our agents can suggest wiser methods with sufficient tact to modify, at least, what threatens to be harmful. The societies which do unwise work will be no worse on account of this plan, and may, perhaps, improve in their methods. It will be hard to hand some worthy family over to unintelligent treatment, which may, by mistaken kindness, pauperize them with too much free aid; but the economy of the plan is so great, and the nearer acquaintance with those helped which the plan involves is so valuable, that we confidently expect great good from the experiment."

Other practical difficulties will be encountered; as the circular above suggests, no plan is without difficulties;

but the possible gains of this method are so great that no pains should be spared in overcoming these obstacles. The hope of bringing the churches of Jesus Christ into immediate, vital, helpful contact with those who most need their love and care — of restoring to the churches the great opportunity of ministry which their Master committed to them and which they have so unhappily suffered to slip away from them, is a hope which no well-wisher of the churches would willingly abandon. The remark, above quoted, that such a resumption by the Church of its proper function would lead to "such an uplifting of the masses as has not been known since the coming of the Master," is scarcely too enthusiastic. Indeed, this would be, in a true sense, the coming of the Master — his return from a far country. No greater outshining of his glory could be prayed for by his Church.

Nor need there be any fear lest the resources of the churches will be inadequate for this task. The material needs of the really poor are not large; the amount needed for the relief of actual suffering in the homes of the people could easily be raised; the stronger churches could help the weaker in bearing this part of the burden. What these people need most is what that church in Buffalo has given them — friendship, and stimulating "lessons in self-help." The number on the poor-lists of any city can be indefinitely decreased in this way.

It is still assumed, let it be remembered, that the helpless poor — those who are likely to be a permanent charge upon charity — will still, for the greater part, be cared for by the State or the municipality in the institutions maintained by taxation for that purpose. And there will be need, also, that the associated churches, as they take up this work of out-door relief, shall keep themselves in close and sympathetic relation with the public authorities. The State must resign to the churches the ministry of help which belongs to them; but there is a ministry of discipline which the State must exercise toward some of these unhappy people. Some among them will prove to be incorrigible by any methods of friendly tuition which the

Church can apply. The mendicant habit is so ingrained that they cannot be roused to self-respect and self-help; they will insist on being the parasites of society. For such as these, workhouses and penal settlements must be provided; the curse of pauperism will not be cured without the exercise of a wholesome severity. The conditions described by Dr. Harnack in the following extract are substantially present in this country:

"Somit erhalten wir drei Kategorieen von Armen: solche, die sich gern christlich helfen, berathen, und aus ihrer Armuth aufhelfen lassen; solche die die bürgerliche Gemeinde und der Staat versorgt; und solche, die der christlichen Liebe und dem Staat zum Trotz ihre Armuth absichtlich festhalten, sie gleichsam industriell, fabrikmässig betreiben. Diese bilden in jeder Gemeinde den eigentlichen ansteckenden Heerd unsittlicher suchtloser Armuth, des socialen Aussatzes, und sind der Zucht des Staats und seiner Zwangsmittel zu übergeben. So wird der Staat auch nothwendig eine Armenzucht zu üben haben, wo sich hinter die Armuth das Laster oder gar das Verbrechen versteckt. Aber wer dieser Zucht verfällt, hört damit auch auf *sui juris* zu sein, bis er sich eines Besseren besinnt. So scheiden sich diese drei Sphären: *kirchliche Armenpflege*, *staatliche Armenversorgung*, und *polizeiliche Armenzucht*, von einander."[1]

The second of the categories named above, the public care of the poor in their homes, is the one which, in America, ought to be by all possible means reduced in its dimensions; but there will still be need of the discipline of the state in caring for those who count themselves unworthy of the responsibilities of free citizenship.

Let us now seek to bring clearly before our thought the consideration which renders this whole discussion pertinent to a treatise on pastoral theology, namely, that no such work as this can be undertaken without the active participation of the local church. Only by churches equipped and trained for service like this can any such plan of enlightened charity be carried into effect. This

[1] *Geschichte und Theorie der Predigt und der Seelsorge*, p. 415.

plan does not appeal to the sects as such; in their conferences and synods and assemblies they will have little to say about it; the question whether this thing shall be done is addressed to the local churches of all denominations; it is the question whether they will join with churches of other names in their neighborhood in doing the work that lies at their doors. It is a work for which the local parish must be organized and instructed, and in which, by its pastor, it must be wisely and enthusiastically led. No more important field of labor is open to the working church; none in which greater wisdom or a more genuine love of souls is needed; none in which the church can do more to help in answering its prayer for the coming of the kingdom of heaven.

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